



CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Don't be Anxious!

by DRS. H. A. VAN BELLE *

If people were given the choice to live in the world they actually inhabit, a good many of them would likely decline. Unlike the people of a few centuries ago, men and women today do not consider this the best of all possible worlds. And many of them, especially the younger ones, would like to stop the world to get off. People today approach life with mixed feelings and for most of us an unreserved affirmation of life is forever a thing of the past. In the extreme this pessimism about the world was expressed by a young artist some time ago when he wondered out loud whether there is such a thing as life before death.

While not many of us would go quite that far, none of us can escape that sense of uneasiness about living that has characterized Western Society for the past decades.

And small wonder. For while our ingenuity may have made us richer, it has by and large failed to make us happier. With all our great inventions the recipe for pure life joy has yet to be discovered.

Everyone Affected

No one can say we haven't tried. Laziness has not been one of our vices. Neither has our culture been without achievements. But in our achieving we have also stirred up much tension, stress and frustration. In our attempts to decrease the threat of immediate extinction by natural disaster, we have increased our potential for emotional upheaval, to the point where you and I are incapable of the completely carefree enjoyment of life, which the Lord had in store for us in the beginning. At best we manage to feel relieved at the knowledge that we are still coping. And the popularity of the word "up-tight" in today's vocabulary is as good a sign as any, that we are subject to more anxiety than any preceding generation.

Lest no one here fool himself in believing he is not so affected simply because he can detect no direct expression of this feeling in his life. What of the headaches, the backaches, the sleepless nights, the ulcers, high blood pressure, boredom, activism, breathing problems, and undue fatigue? We are affected because we are inescapably

*Address delivered at Salem's 10th Annual Meeting on April 8, 1972.

members of the culture in which we live.

What then makes for these anxious feelings which currently we experience individually as well as collectively in our culture? And why should we as Christians, again individually or as the body of our Lord Jesus Christ, be so affected, that we consider it necessary to initiate and maintain mental health services for those of us, in whose lives anxiety has become unduly disruptive? Finally, is there no word of the Lord to liberate us in our anxious state?

Let these questions be the focus of our reflection.

Self-image and World View

As members of our culture, I said, we necessarily partake of this feeling of dread that currently grips our culture. To illuminate that assertion I need to briefly describe one of the structural facets of created human existence, namely that of imagining oneself in relation to one's world, and of imagining one's world in relation to oneself.

During the course of our lives each of us develops a more or less stable self-image and world view. By thinking and fantasizing about

our human existence in the course of our daily activities, by this process of representation, by portraying what we do daily in a series of sketches as it were, we slowly discover ourselves to the point where we come up with one final picture of which we know: yes, that's me! That's what I can do, these are my limits, this is what I stand for. Here's what I'm like, I say, all of us do this. It's part of being human. God made us that way. In our service to Him, He wants us to be aware of ourselves and be able to identify ourselves, to have self-identity. Unlike the things that we make, the plants that we cultivate and the animals that we tend to, you and I were created to be world-wise and self-conscious in the literal sense of the word.

This development of an identity is a process that does not occur in ourselves only but in our culture as well. Together as members of our culture, we develop, and have been developing for centuries, images of what people are like. As such every culture is based on, and is in search of, the identity of man. These images, these pictures of man, are expressed in the books that we read, they come at us in the TV programs that we see, they are operative in the unspoken rules of living that we maintain, in the things teachers and parents tell us. In short, they are everywhere in our culture.

We shall call these collective pictures, cultural stereotypes to distinguish them from the self images that we develop individually.

Self-made Man

We should know now that the picture our culture develops of man has very much to do with the picture we develop of ourselves. No one can individually come to know himself, independent of the way we collectively come to know man. The self-image of each of us here is heavily infused by the stereotypes of our culture, and for that reason it is, to a large degree similar to the self-image of our neighbor. I suggest that this is also the reason why an emotion, such as the feeling of uneasiness of which I spoke, is shared by all of us.

One central stereotype which has

been with western society for centuries, which in fact can be said to have started the bloom of our culture, is our image of man as the free creative self. Man, we have fantasized, is free, indisputably lord, master of himself and his world. Man is not created by God but is his own design, self-created, his own imagination's product, who on that basis creates his world in his own image. Our society's picture of man, is and has been that of a self-made man.

Note well, our picture of man is not that he merely constructs his own image, but that in addition he is his own image. This picture of man was already evident some three centuries ago when the French philosopher Descartes uttered his famous words *Cogito ergo sum. I think, therefore I am.* We are what we think of ourselves.

And man is free, we have said, because by imagining he can make himself be what he wants to be. Man can create himself and his world in his own image.

With this stereotype Western culture started and it thereby confused man's self-image (undeniably a human product) with the concrete created self who stands before the Creator's face in His world.

This stereotype of the self-made man has been with us for so long that it is presently in our blood. Even though the past centuries have shown increasingly that man can't be free on that basis, to this day we have not changed our minds about that picture of ourself. Western man's foolish heart seems to have been darkened once he had become vain, futile, in his imaginations (Rom. 1:2b).

Cultural Slavery

What probably wasn't realized at the beginning, but what is becoming increasingly more evident today, was that this declaration of human independence also entailed the acceptance of an enormous responsibility. For by it man had virtually committed himself to taking care of himself, by himself and his world to boot. By implication of his self-styled lordship over the world, man burdened himself with being its sole provider. And living by the dictates of his own imagination's product, he in effect began a life of cultural slavery.

If man is free, the founders of our culture said, than this should be evident in the world that he creates. Culture must therefore be the path of liberation for mankind. They looked to the work of their hands to demonstrate the product of their imagination.

From that time on culture became a means for man to prove his point and ultimately to prove himself.

This challenge which Western man had set himself generated a great deal of activity. Since the time of Descartes we have expended enormous energies around the theme of human control and as it would seem with considerable success.

For let's be honest. No culture in the world has been as influential as ours. Thanks to our industry and ingenuity people today have fewer diseases, more employment, more leisure time and a higher standard of living than ever before. We live more comfortably, eat better, travel farther. We know more about the earth and the oceans, and reach out farther into the universe than the founders of our culture could even faintly imagine. So it would seem that western man has proved his point and

(Continued on page 5)

The Desert blooms on the Isle of Happiness

By W. AUSTIN SIMMONDS

The first experimental harvest of fresh vegetables has been produced on Jazirat as Sa'diyat — the Isle of Happiness. This totally barren island is part of the oil-rich, but water-poor shaiikhdom of Abu Dhabi lying on the Trucial coast of the Persian (Arabian) Gulf.

Scientists from the University of Arizona's Environmental Research Laboratory have developed startling new techniques for desert agriculture. In experiments involving the use of the laboratory's facilities in both the Old and New Worlds, the scientists began to grow vegetables in the barren coastal desert, first at the research station at Puerto Penasco, Mexico, then on Jazirat as Sa'diyat. This was achieved by using small quantities of desalinated water in controlled-environment greenhouses.

If only sufficient water could be supplied cheaply enough, most of the world's 20,000 miles of arid coastline could be coaxed into supplying large quantities of food. The Experimental Research Laboratory began, as early as 1963, to find inexpensive methods to desalinate seawater. At Puerto Penasco, solar energy was tried and abandoned when it was found more profitable to use heat exchangers between the exhausts of diesel motors being used to pump water and generate electricity for the station and the distilling equipment. Though production had increased they had neither added to nor improved knowledge of existing desalination techniques.

Further experimentation showed that because of the hot, dry conditions in deserts, evaporation, both from the soil and the leaves of the plants themselves, could cause a plant to consume up to 100 times its weight in water. The obvious answer was to create a closed environment that would eliminate these conditions.

Inflatable plastic buildings were developed inside of which water was supplied directly to the roots of the plants. To minimize eva-

poration from the leaves, almost 100 per cent humidity was created by recycling the air through a sea-water spray. Crops were planted in the desert sand and all nutrients and fertilizers mixed into the irrigating water.

This closed-environment greenhouse gave the researchers the additional benefit of allowing them to vary conditions such as temperature, rate of air-flow, carbon dioxide content in the air (this, by pumping in the fumes from the diesel exhausts), and the amount of sunlight. Yields from aubergine, marrow, lettuce and more than thirty other crops far exceeded those from open-field cultivation — with only cactus growing outside.

All this experimentation has been financed by a rare form of international cooperation in which a developing country renders financial aid to an industrialized one. To date more than \$3,000,000 has been given by Shaikh Zaid bin Sultan al-Nahayan, ruler of Abu Dhabi, to the laboratory.

The scientists from the laboratory estimate that more than 2,000,000 lbs. of fresh vegetables can be harvested from the five acres of plastic covered greenhouses now covering the Abu Dhabi facility. Although more costly than conventional farming, the calculated price of twenty cents a pound is more than merely acceptable to Abu Dhabians, who up to now have had to pay \$1.50 a pound for air-freighted fresh vegetables.

(UNESCO FEATURES)

T.E.L.L. TELLS IT LIKE IT IS

Grand Rapids (NS) — The Evangelical Literature League is a non-profit, inter-denominational, laymen's organization devoted to spreading the Gospel through the production and distribution of Spanish language evangelical literature.

Annually, 4 million tracts and books are printed for distribution in Latin-America, by 1,500 pastors, missionaries and evangelists. Latin-American bookstores, 180 in number, also cooperate in the distribution of materials produced by T.E.L.L.

"Over 250 communist magazines flood Latin-American newsstands," says Hubert Van Tol, executive director. "Every one is underwritten by Russia or her satellites. The Evangelical Literature League subsidizes Christian literature so that it can combat the influence of Communism by making the gospel readily available to all."

The board of the organization adds that in recent months another organization has been active

soliciting funds "under the guise that it is denominationally approved." The Evangelical Literature League is listed in the Christian Reformed Yearbook (1972) as a "Nondenominational cause recommended for support."

Says the board about the other agency: "This rival agency makes some very questionable claims and some which are definitely misleading. It does not have the approval of the Synod of our denomination (CRC). It seeks to accomplish the same goals accomplished by T.E.L.L. and uses a similar title to approach our people."

"We trust that you will take note of this and continue to make your contributions to the Evangelical Literature League as an agency responsible to the church for the distribution of Reformed literature to our Latin-American neighbors," thus the newsletter.

The bulletin does not state which other organization is competitive.

Jan. J. W. Van Weelden
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.



A DANISH CENTENNIAL

Tractors are now standard equipment on the farm at New Denmark, New Brunswick, but there is still much pride in horseflesh. Drags and sulkeys are being brought out in anticipation of the centennial celebrations, June 17th to 19th. See story page 10.

(Photo courtesy of the New Brunswick Provincial Archives)

Russian Baptist Heroes and Heroines

In May and June editions of the British monthly, "Evangelical Times," the publishers gave considerable space to the persecution of Baptists in Soviet Russia. The May number of the magazine contained documented information, received from Russia, authenticating the reports of repressive measures. The June issue contained three illuminating articles on the sufferings of Russian believers. The first was a personal biographical testimony entitled "Conversion In A Soviet Prison," the second was a letter from the publishers of the paper to the Soviet leader, Mr. Breshnev, and the third was a book review bearing the caption "Faith On Trial In Russia."

The following paragraphs, quoted from the June biography, unveil the brutality of the Communist oppressors, and, at the same time, reveal the heroism of the suffering Russian believers. It must be borne in mind that these victims of anti-religious Sovietism belong to the Baptist Council of Churches or Reformed Baptists — a group which seceded from the State-recognized, Communist-controlled "All Union Council," because they would not relinquish their freedom to witness and to worship.

"I am a Christian of the Evangelical and Baptist faith. Our little congregation of Baptists is sixty in number, and for twenty years now it has been subjected to

ceaseless repressions, to fines, to threats and so on. The police have forced their way into believers' homes more than 300 times. There have even been times when they have seized believers during prayer, dragged them out into the streets, and thrown them into vehicles; twice the windows of my house have been broken while we were having a service there. Believers in our congregation have been fined on about thirty occasions, just for holding services, and the total amount of money involved comes to 1,055 roubles. In the main those who have been fined have large families or are pensioners."

"Many hundreds of Baptists have suffered for years and years — the best sons and daughters of our people. But their bonds and sufferings have turned the attention of many to Christ. The transforming power of Christ and the power of the Gospel have subjected not my heart alone, but the hearts of hundreds like me, who had been poisoned by atheism and vice." (The writer of these words had been imprisoned for robbery and gangsterism. He was converted in a Siberian detention camp, through the influence of a pure, upright, dedicated Christian who was serving a sentence because of his witness for Christ.)

"On the 6th of December, 1969, for the first time, the authorities

gave official permission for the holding of a meeting in Tulsa, for those in the Baptist Council of Churches... One hundred and twenty Baptist pastors came from all over the country. It seemed to many that a new era was dawning... The Council of churches called on Baptist congregations to register officially. Hundreds of congregations submitted correctly-formulated requests to register. But not only did the authorities not register these congregations, they even increased the persecution against them, confiscating houses where services were held. The house where the above-mentioned All-union meeting of Baptist pastors was held has been illegally confiscated and its owner... sentenced to a year's forced labour."

"Even today, subject to constant pressure and threats from local authorities, I am unable to live a normal life with my family. Many of my brothers in the faith are in a similar situation, living in homes that are never left alone by the police; and about 150 Baptists now languish in prisons and camps."

The Times contains a photograph of the Christian who led the author of the above paragraphs to Christ. The caption of the picture reads: "He has spent 25 years in Soviet prisons for acknowledging his faith in God. Sentenced on 18th of May, 1966, for the fourth time to five years hard labour."

And the end is not yet, as we discover when we read the following report which appeared in the August, 1971 issue of *The Baptist Bulletin*, monthly organ of the General Association of Regular Baptist Churches, U.S.A.:

"Moscow — An official Communist newspaper in Central Asia has called on its local law-enforcement agencies to intensify their suppression of the outlawed, dissident Baptists, who are also known as The Council of Churches."

"A detailed article on the dissident Baptists was published recently by *Kommunist Tadzhikistan*, official party paper for Tadzhikistan Republic. The paper conceded that despite efforts to break up illegal prayer-meetings and disrupt the organization, the Baptists continue to operate in strength in central Asia."

"The report called for prosecution of Baptists who give religious instruction to children, which is illegal in the U.S.S.R."

For a detailed, thoroughly documented discussion of the plight of Evangelical Baptists in the U.S.S.R., the *Evangelical Times* of London recommends "Faith On Trial In Russia," a new book from the pen of Michael Bordeaux, published by Hodder and Stoughton.

We need to remind ourselves of the admonition given by the Holy Spirit in Hebrews 13:3 — "Remember them that are in bonds as in bound with them; and them that suffer adversity, as being yourselves also in the body."

From "The Gospel Witness"

Church Announcements

CHR. REF. CHURCH

Called

to Essex, Ont. and to Trenton, Ont., Rev. J. Quartel of Listowel, Ont.

Accepted

to Bowmanville, (Maranatha), Ont., Rev. Guy Corvers of Thunder Bay, Ont.

CHANGE OF ADDRESSES

We are requested to publish that the addresses of the pastors of the Maranatha Chr. Ref. Church in St. Catharines, Ont. are as follows:

Rev. H. R. De Bolster, 8 Baranuk St., St. Catharines, Ont.
Rev. J. Kuntz, 6 Beamer Ave., St. Catharines, Ont. (per June 1st)

A Subscription to Calvinist-Contact is an appreciated present for many occasions.

Our stay in Toadlena

by Mrs. G. W. KLUMPENHOWER

It was a beautiful late sunny afternoon as we were approaching our destination. We were driving through racks, sand and sage brush. Little hogans were scattered between the rocks and mountains, and a few cattle, sheep, and horses were leisurely grazing. Sometimes they would cross the highways and the traffic would have to wait for them. We couldn't help but wonder what the poor animals lived on as there were no green pastures like in Ontario.

When we reached Newcombe it was dark and we could see the lights of Toadlena in the distance on the mountainside. Only a few more miles and we'd be there. But distance really fooled us. When we finally did arrive we received a warm welcome.

As the evening hours ticked away we became more and more curious about Navajo land and its people.

Next morning, refreshed and eager, we started out to meet some of the Navajo people. We went by truck and car. How the people are able to live this way I'll never know as there are roads (or rather trails) criss crossing all over. Since there are no bridges one drives through the river that crosses the roads.

Mr. Klumpenhowe pointed out where some of the families that belonged to the church lived. Most of the Navajo families have a few sheep and cattle and in this way

earn their income. Some families live on as little as \$10. — a week. Many of them don't have running water or hydro and water has to be picked up by a truck or car.

After a while we reached "Two Grey Hills" trading post. Many Navajos were leisurely standing around looking at us curiously. Quite a few greeted us with "I am a Christian" or "I belong to the Christian Reformed church", and were proud of it.

Since we were planning to do some walking and climbing, two of the men decided they needed some running shoes, and we all went inside to look around. One of the ladies who worked there was also a member of the Chr. Ref. church and while the men were sitting on the floor trying on shoes she was telling them all about what it meant to her to be a Christian and how happy she was about her children also taking catechism.

When we were all back in the cars again we headed for the Mesa. Our Young People had climbed it two years before, and we were eager to also try it. Though it took some of us a little longer, we all made it to the top. We were awe-struck at the beauty and perfect quietness all around us.

Sunday morning we went to the boarding school and there one of the couples taught a little story to a group. How eagerly the children listened to the lesson and later after we were introduced the children eagerly talked to us and looked at any pictures we had with us.

It was time for the church service and the big bell was rung. Some Navajos had already arrived. The people were very friendly and those who could were eager to talk to us; soon we felt right at home. When the time came to start we attempted to sing some Navajo songs first.

An elder offered prayer in Navajo and Mr. Klumpenhowe in English. In his sermon he pointed out that though we lived many miles away and the colour of our skin were different, in God's eyes we were all the same and He loves us all. After the sermon a cheque was presented to the congregation, on behalf of the Listowel congregation.

When the service was over the interpreter held the service in Navajo and we attended the adult Sunday School. There was also a Sunday School for teenagers and another for children.

In the afternoon we attended the service in Newcombe in the old school house. This service was in Navajo and Mr. Frank interpreted it for us. The evening before we had prayed for a certain family to come to church for the first time. That afternoon our prayers were answered. The cutest little baby was there, only 10 months old, she would have been our ideal souvenir! But the mother was also very proud of her.

After church the men went in the mission truck to take some of the people home so they could see where they lived. One Elder showed them his sheep and also had his picture taken in front of his house or hogans and will not let not appreciate the white men snooping around at their little old house, or hogans and will not let them take pictures. But then if we were in their place would we? After being well shook up on the rough roads supper tasted good to our hungry boys.

On Monday morning one of the members came early to the house for a key to the Newcombe school as he had left his bible there. He was willing to travel 24 miles, partly catching a ride and partly walking because he couldn't do without his bible.

Now it was time to say goodbye to our new friends Mr. & Mrs. Picherd who had also spent the weekend there with us. They were from Brampton and had to leave again also.

When we got back to Toadlena it was time to clean up for the "Potluck Supper" they were having for us. We all gathered in the sanctuary for a time of sharing and praising the Lord who had given us such a wonderful time together. Many came forward to give a testimony. One lady came forward and told us how much it meant to her that we had come to see them and also how strongly they felt the power of prayer which we had raised on behalf of them. She told us how sad it made her to see her people and some members of her own family slip back to alcohol and asked to continue to pray for them as well as assuring us of their prayers.

Many Navajos are alcoholics because of boredom and even after they become Christians some of them have to fight against alcohol as many members of their families are still alcoholics. But Jesus also gives many the power to overcome this problem.

All too soon the time came to say goodbye to our Navajo brothers and sisters.

Now as we are at home again we have many pleasant memories. We have seen much in a few days but there is still so much more to see and share. As we remember them in prayer we can now understand some of their difficulties. Further, as we read the newsletters, the names now have meaning. We have also learned to appreciate a little more of the work our missionaries do. Now when there is a collection we know where some of the money will go.

What impressed us, I think, the most is that God still answers prayers, our prayers as we witnessed there. God strengthened us through our wonderful experience. P.S. We are now looking forward to a visit from Mr. & Mrs. Ned Begay as representatives from the Toadlena congregation. The Lord willing they hope to arrive in Listowel on May 10, 1972.



229 College Street.
The new building of the Association and Institute.

Expansion A.A.C.S.

During the first week of April, the staffs of the Association for the Advancement of Chr. Scholarship and the Institute for Christian Studies gathered to thank God for making the Institute Expansion Campaign such a wonderful success. The total of \$59,000, along with the matching \$50,000, will give them a campaign total of \$109,000.

Just as the Institute's of Curriculum were concluding their meetings on Friday, April 28th, news

was received that the offer to buy 229 College Street as a new home for the Association and Institute had been accepted. The Association and Institute will move on June 30th and will occupy one floor. All the remaining space is leased, with a very good rental income.

DATA CENTRE

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| May 30 | Reformed Fellowship Rally & Metro-Toronto Music Festival, West Humber Collegiate Institute, Rexdale, Ont. |
| June 1 | Roller Skating at Lincoln Curling in St. Catharines, Ont. 8 p.m. |
| June 3 | Hamilton, Ont. Banquet and Musical Evening, sponsored by Calvin Christian School P.T.A. |
| June 3 | Trillium Young Calvinist League Kick-off Rally for its SWIMERS and Pine Rest Volunteer. Main speaker: Rev. J. Lont, Y.C.F. Director. Music by the Inspirations. Drayton Chr. Ref. Church, 7:30 p.m. |
| June 7 | Retreat at Camp Shalom, Highway 24A. Speaker: Phillis Mitchell. Organized by the First Ref. Church Hamilton, Ont. |
| Aug. 18-22 | Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power. Obtain your registration form from your society secretary or from Insight magazine. |
| Sep. 1, 2, 3, 4 | First Ontario Christian Youth Conference, Bolton, Ont. |
| Sep. 8, 9 | Conference of Youth Evangelism Services at King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops. |

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PRESBYTERIANS AND REFORMED PLAN EVANGELISM CELEBRATION

Atlanta (EP) — Representatives from five Presbyterians and Reformed denominations met here to ascertain the possibility of planning a Southeastern, regional "Celebration of Evangelism" in 1973, possibly in 1974.

The meeting was a follow-up to the Celebration of Evangelism held in Cincinnati last September which drew 3,200 Reformed and Presbyterian believers for a week-long meeting.

REFORMED CHURCH IN AMERICA TO ACCEPT WOMEN AS ELDERS, DEACONS

New York (EP) — A proposed amendment to the Book of Church Order, issued by the Reformed Church in America, which would allow women to serve as elders and deacons has been approved by the classis, 30 to 14, according to officials of the denomination.

Hotline, the church's publication, stated that this move meets the required two-thirds percentage. The 30 favorable votes came from all 22 classes in the Eastern Synods and from 8 of the 22 classes in the Western Synods.

If the 1972 General Synod gives approval, the move will be a historic one for this, the oldest denomination formed in the United States.

EVANGELICAL THEOLOGICAL SOCIETY

The annual meeting of the Evangelical Theological Society of Canada was held on Monday, May 8, 1972 at Wycliffe College, Toronto, Ont. The key note speaker was Professor Dr. Clark Pinnock of the Trinity Evangelical Divinity School, Deerfield, Illinois.

A well attended evening rally was held at the Knox Presbyterian Church where Professor Pinnock gave a lecture on "The Infallibility Debate."

The following were elected as executive officers: President Rev. J. D. Reynolds of the Ellesmere United Church, Toronto. Vice-President: Dr. Mariano DiGangi, Director of the Bible and Medical Missionary Fellowship. Secretary: Rev. Johan D. Tangelder, of the "Riverside" Christian Reformed Church, Wellandport, Ont. Treasurer: Rev. Robert Duez, Ontario Bible College, Toronto. Members at large: Dr. Ward Gasque, Regent College, Vancouver, B.C.; Dr. R. K. Harrison, Wycliffe College, Toronto. Past President: Rev. Charles A. Tipp, Ontario Bible College, Toronto.

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AFTER PENTECOST

Human beings have the ability to adjust to something new fairly fast. Take for instance someone who has to learn to drive a car. In the beginning he is very careful. He hardly dares to give enough gas and the car is moving extremely slowly. But that doesn't last very long. Or take the people who lived through World War II. In the beginning of the war everyone sought a hiding place as soon as the air alarm was given. But when often nothing happened people did not go in hiding as quickly.

That's the way we are. The longer we are acquainted with a thing the less it excites us. That was even true already in the days of the apostle Peter. At least he foresaw men coming who would doubt the validity of the Christian faith by saying that nothing really happens. There is no proof, no sign of the return of the Lord. Everything remains the same and there is nothing to get excited about.

An event which is easy to get used to is Pentecost. Dutifully we pay attention to this Christian feast in church. A minister who would not preach a pentecost-sermon on Pentecostday would be reprimanded for sure by his consistory. We simply cannot think of a church-calendar without Pentecost. But the fact of pentecost does not do us much any more, — we are used to it. We have celebrated it so often that the novelty of it has gone, long ago.

It is not surprising, therefore, that it escapes our attention in what time we actually live. We realize that this is a cliché. So many times it has been said and so often it has been written that we live in a tension-filled time, that it does not touch us anymore. Daily we go about our task, which for many is little more than routine, and every night we go to bed to wake up for another routine day. What is so exciting about that?

When the Lord was gone on Ascension Day, there was very little left to be experienced. But that was only for a short while. Ten days later the disciples experienced such extra-ordinary and wonderful things that for some people they seemed drunk. But they were not drunk, they only realized in what time they lived. Then, all of a sudden, it dawned on Peter that this was it about which Joel prophesied. They may have known the prophecy of Joel, but its meaning has escaped them so far. But now... this is it. This is what Joel had meant.

In Joel's time there was an appalling famine, caused by an unprecedented plague of locusts. Judah, whose economy depended largely on agriculture, was in a bad state. "What the cutting locust left, the hopping locust has eaten, and what the hopping locust left, the destroying locust has eaten." See, that's the picture of the country. But then, almost in the same breath, Joel says: "Fear not, O land, be glad and rejoice, for the Lord has done great things! Be glad, O sons of Zion and rejoice in the Lord your God, for He has given the early rain for your vindication, He has poured down for you abundant rain." And a little further, "For behold in those days and at that time when I restore the fortunes of Judah and Jerusalem, I will gather all the nations and bring them down... and I will enter into judgement with them there."

When Peter saw the divided tongues of fire, and heard the storm, and witnessed the language wonder, he right away knew: this is Joel. This is it. How could Peter say this? Even stronger: how could Joel say this? Did not the circumstances prove him wrong.

May be that there were mockers around when Joel said this, just as there were mockers around when Peter delivered his Pentecost speech.

But in spite of all outward circumstances Joel rejoiced and Peter caught the vision: this is it, this is the day of the Lord! And the Christians of the twentieth century should take over: this is the time of our Lord. After Pentecost we have entered the final phase of God. "In the time that I restore the fortunes of Judah and Jerusalem, I will gather all the nations and bring them down." The grace of God, by which He restores His creation and saves His people is at the same time the judgment for the unbelievers.

Joel had no proof for his prophecy, and Peter had no proof for what he preached, and we have no proof to call our day the time of the Lord, except that they and we live by faith. And Hebrews 11 says that faith is the conviction of things not seen.

That our faith, which God counts as righteousness, is at the same time the damnation of the world, collides with our social feelings probably. But for Joel there was no doubt that in this way the Spirit of God works, and when Peter saw the signs of Pentecost he knew it right away: there you have it!

Where the working of grace increases, the guilt of rejection will likewise increase. Grace has two sides: it is increased glory and it is increased punishment.

We cannot get used to it, if we only see it. We call it alarming when we read of an increased rate of crimes, Satan worship, declining morals, threatening wars, increased power of management and labour, disregard for authority, strained relationships and broken homes, or of whatever misery and unhappiness we read or hear, but it is all part of the same picture.

Pentecost is the last chapter of the book of God's dealing with a world lost in sin. Mankind is forced to take a stand: it is either for or against the Christ. Let us not underestimate it. The end of the history of the world will be written in blood. Wars will not cease. Smoke will arise from the earth and take away the light from the sun. We don't know how this will happen. Could it be that man will be able to unloosen atomic powers to such an extent that he cannot master them himself anymore? When God appointed man as steward in order to devote the creation to God, man turned it around and devoted it to himself. Will that finally end up in destroying that creation of God? We don't know. But we do know that what Joel prophesied and what Peter quoted on that first Pentecost Day, will surely happen. We are speeding to the last Day of the Lord. Faith will be decisive. Jesus Christ has been chosen for the destruction and salvation of many. (Luke 2:34)

Religion is not a matter of opinion. It is much more than that. It is your life's direction. Your religion is your life.

God has announced through Joel that on the same day, at the same time when He will restore His people, He will also gather all the nations and bring them down. That is the future after Pentecost.

D.F.

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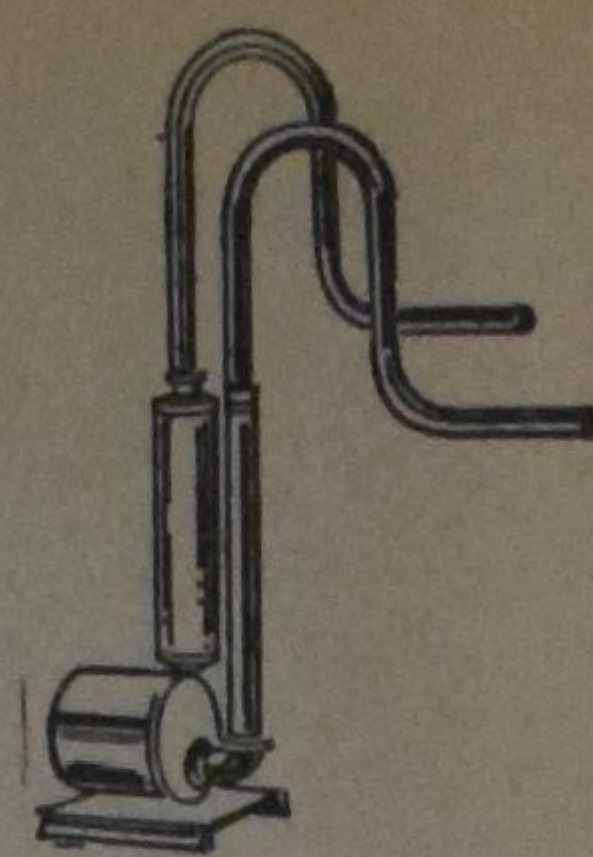
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PIPELINE FROM ALBERTA

by TINI VAN AMEYDE

Well, here we are again! Perhaps you can't believe your eyes, — I can't — but it's true: we are going to revive that naughty old column "Alberta aan de Lijn". This time, at the request of our editor, in the English language. So, dear C.C.-reader, if you wanted it in Dutch or Frisian, don't waste your anger on me. This is one of the few times that I'm innocent! The only thing I ask from you is to remember that Alberta "grew" to quite a bit in the meantime. To cover it monthly from North to South, as I always tried to do, is no longer possible. But I'll do my best, O.K.? Readers in the four corners of our province can give a hand by sending interesting local news to my address: 12034 - 44 Street, Edmonton. Thank you in advance.

A warm Hello to everybody! And my special greetings to Albertans who move away during the last five years. I bet you've already found out that there's no place like Alberta... and hope you'll feel right at home when you read my letters. This one is entitled "Coffee with Pierre". How's that for a cozy start?

Yes, for many people here the dull grey month of April ended in a burst of color when our Prime Minister, charming and witty, dropped in for a chat. In case you are still wondering when the next federal election will be, let me assure you that it will be soon. Or rather "bientôt". For we know by now that when Pierre comes to Alberta, an election can't be far behind. The last time he honored us with his presence was during the 1968 campaign. A remarkable show of interest. For a man who is so firmly convinced that all Canada's provinces belong together.

This time the Right Honourable Pierre visited two cities in Northern Alberta: Edson and Edmonton. And — as your newspaper undoubtedly told you — his two-day trip was a roaring success. He dined with politicians and businessmen, discussed his Ottawa record with our students, and spent the evenings with their parents. They had been warmly invited "to have coffee with the Prime Minister" and came by the thousands. Most of them, because they belong to P.E.T.'s fancub. Others out of curiosity. Or because they figured it was a historical event and their last chance to see his handsome face. At least as that of Canada's leader. For — unless I'm very much mistaken — all the coffee of Brazil will not buy more seats for him in the West. Not even if he spikes it with a good liqueur...

The P.M., apparently, had similar misgivings. For he arrived in Alberta with a flightbag full of goodies. In fact, his visit made me think of December 5 and the kind bishop of Myra. At his first stop, in Edson, he assured the people that his government would not go on with the development of Village Lake Louise without taking careful note of their warnings and wishes. Wasn't that real nice, I mean: after all those letters and telegrams of protest? Then he told them that his government — oh miracle! — had discovered that the R.C.M.P. is a very important part of Western Canada's heritage. The silly plan to change all R.C.M.P.-insignia to "Police" would be dropped. In the waste basket. Where it belonged from the start.

Mind you, most Albertans are quite willing to recognize the fact that Canada is a nation with two cultures. But there is a limit to their willingness. They reason that, when the government encourages Quebec to hold on to her language and traditions, it should do the same for English-speaking parts of the country. This plan to erase the name of our popular

and world-famous Mounties was inconsiderate, to say the least. It was also unnecessary. For how many French-speaking citizens, travelling thru the West, don't know the meaning of the letters R.C.M.P.? (If they exist, they should go back to school... in a hurry!) Yes, I'm afraid the idea was a big mistake. And that few people here believed the P.M.'s story: that he had nothing to do with it. One question remains. Will Ottawa only listen to the voice of the West during election time? Telegrams with 24,000 signatures spell a message loud and clear. In any language. At any time.

In a lively meeting at the Jubilee Auditorium the P.M. came face to face with Edmonton's high-school students. It was the kind of thing he usually enjoys and there's no doubt that our young people, too, had a wonderful time. But boy, did they give it to him! One of them, president of his school's union, reminded P.E.T. of all the promises he made here in 1968 and asked him what had become of the Just Society. Pretending to be a highschool teacher, the young man added: "If you were one of my students, I would certainly have said that you started out showing great promise... but, alas, today I can give you no more than a flunking mark!" Oh-la-la, that's raw criticism... Putting an answer together, the P.M. sounded taken aback for a few seconds. But we need not worry about him. He can still talk rings around every Canadian.

He also proved that he knows very well how to communicate with Albertans. That is: when he is interested in getting thru. For while in Edmonton, he assured them repeatedly that his government will give "full consideration" to their feelings. (Whatever that means.) And then — a magician who saves his best trick for the last — he presented them with the biggest goodie of all: the Mackenzie Valley highway. Wow! Rounds of applause. For this was something the captains of business and industry had been dreaming about for a long, long time: a year-round highway from Alberta's border to the Arctic Ocean. A route that can also be used by the builders of gas- and oil-pipelines. A mammoth project, with an estimated cost of between 70 and 100 million dollars, that will give employment to thousands of Canadians. On second thought: Pierre's coffee parties may have won him a few votes here in the next election. At least nobody will accuse him of being a cheap host.

Yesterday I learned that the United States government has rejected the Mackenzie Valley route and is planning construction of an oil pipeline across Alaska. A mammoth disappointment... Although oilmen here were not worried and said they had been expecting the U.S. decision. Apparently, it will not affect the original schedule. Ottawa already announced that work on the highway will start this summer. From Regina came the report that the Saskatchewan Federation of Indians will give their brothers in the North a lesson or two in "how to become a more effective pressure group." Afraid that native people will be forced out of favorite hunting and trapping grounds by the developments, they want to stage an official protest. I was reminded of that old Dutch saying: "Een man's dood is andermaans brood". What a sad thought that men cannot live together in peace. Not even in a territory so vast and rich as Canada's Northland.

A surprise the P.M. did not include in his program, was the arrival of spring. On the day he came to our capital the temperature climbed to a record 79 degrees and — as if nature wanted

to say Hello to him — that evening brought a magnificent display of Northern Lights. The next day he left us in a snowstorm... but it was the last one. Then — rejoice! — it was May. And May on the Prairies is pure magic. For our spring "breaks forth"... no other word can describe it. One day we ask in desperation: will the winter ever end? And the next morning, suddenly, it is all around us. So tender and warm and lovely that it takes our breath away. Of course, what makes it so precious is that our spring is a mere flash between winter and summer. This year we see a little bit more of it. Because Alberta — as the last of the provinces — changed to summer time. Can you imagine, dear reader, what that means? Yes, an extra hour of spring. Every day. Fantastic!

At the moment people are working in their gardens like mad. Sowing, planting, mowing, and so forth. You see: one of the first things you learn when you move to Alberta, is that your garden has to be "in" by Victoria Day. (If you are 24 hours late, you have no right to expect a blessing on your labor!) Spring is also Clean-up Time. And the citizens of Calgary set a good example for the rest of us: they cheerfully cleaned out the Bow River. When I heard what they all fished out of their beautiful river, I was horrified and wondered: Did they ever learn the meaning of the word "sanitation"? But, perhaps, I should be careful with criticism. (Up here we haven't started on the North Saskatchewan...)

On May 7 thousands of Albertans turned up at starting points in Calgary, Red Deer and Edmonton to walk "Miles for Millions". It was a pleasant day for a hike and, judging from the reports, our 1972 March was a tremendous success. The children, by their sheer numbers, made it their day. But students and older people, too, did their utmost to help the needy in other parts of the world. Blisters... by the dozen! Three famous Albertans walked the first half of their route in Calgary, hopped a plane to Edmonton, and finished it there. They were Dr. Grant McEwan, our popu-

lar Lieutenant-Governor, Premier Peter Lougheed, and ex-Premier Harry Strom. But let me tell you one story that I found especially moving: in Edmonton there was a man, 88 years old, who completed his 25 miles... and personally collected \$1018.— from his sponsors. "I don't mind telling you I'm all in!" he said at the final checkpoint. Hats off to Mr. John Fraser! In my opinion he deserves a medal. For "valour beyond the call of duty".

And talking about famous Albertans: two of them will receive honorary degrees at the University of Alberta spring convocation, starting on May 29. Naturalist Al Oeming is internationally known for his contributions to the preservation of wildlife. Maybe you saw his fascinating nature films, or visited his Alberta Game Farm in the Ardrossan area? Born here, he is a U. of A. graduate and holds a master of science degree in zoology. A man truly devoted to his work, he travelled all over the globe in his attempt to save rare animals from extinction.

The second person to be so honored is a woman, Mrs. Winnifred Stewart is known throughout the country for her unique work in the field of mental retardation. In 1953 she founded the Winnifred Stewart School for Retarded Children in Edmonton. It was the first one of its kind. And since then she has organized a number of such schools in the Western provinces. Last April, Governor-General Roland Michener presented her with the Medal of Service of the Order of Canada. A great woman, she received her "Honorary degree" in the hearts of her fellow-citizens a long time ago. When she learned that one of her children was retarded, she did not sit down in despair. But, almost singlehandedly, started a campaign for a school where the retarded child can be developed "to his fullest capabilities". Whether she is a christian, I couldn't tell you. But it seems to me that if there ever was a Canadian who proved the truth of St. Paul's Song of christian Love, it is Mrs. Winnifred Stewart. Remember:

"Love knows no fading of its hope, it can outlast anything..."

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Abbotsford—CFVR	11:30 a.m.	1240	Pembroke—CHOV (Wed.)	10:30 p.m.	1350	
Burns Lake—CFLD	1:00 p.m.	1400	Peterbor.—CKPT	8:30 a.m.	1420	
Duncan—CKAY	7:30 p.m.	1500	Sarnia—CHOK	8:30 a.m.	1070	
Gr. Forks—CKGF	9:30 p.m.	1340	St. Cathar.—CHSC	8:30 a.m.	1220	
Langley—CJJC	10:05 a.m.	850	St. Thomas—CHLO	4:30 p.m.	1570	
Osoyoos—CKOO	9:30 p.m.	1240	Stratford—CJCS	1:00 p.m.	1240	
Penticton—CKOK	9:30 p.m.	800	Thunder Bay—CJLX	9:30 a.m.	800	
Smithers—CFBV	1:00 p.m.	1230	Toronto—CHIN-FM	8:00 a.m.	101 MHz	
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Vernon—CJIB	10:00 a.m.	940	QUEBEC			
MANITOBA			Montreal (Verdun)—	CKVL	8:30 a.m.	850
Alton—CFAM	9:30 a.m.	950	NOVA SCOTIA			
Steinbach—CHSM	9:30 a.m.	1250	Halifax—CJCH	9:00 a.m.	920	
SASKATCHEWAN			Kentville—CKEN	7:05 p.m.	1350	
Prince Albert CKBI	3:00 p.m.	900	Middletown—CKAD	7:05 p.m.	1490	
Regina—CJME	9:00 a.m.	1300	Sydney—CJCB	10:15 a.m.	1270	
NEW BRUNSWICK			Windsor—CFAB	7:05 p.m.	1450	
Fred'ton—CFNB	10:30 a.m.	550				

A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

Professor Dooyenweerd Evaluates the New Theology

(Grand Rapids) In *Philosophia Reformata*, the quarterly of the Association for Calvinistic Philosophy, Professor Herman Dooyeweerd reflects upon the 35 years of this association. Dooyeweerd edits the quarterly and has become known as the major founder of the 'Philosophy of the Cosmogenic Idea'.

In this article Dooyeweerd presents a brief and penetrating critique of the 'new theology', the most influential force in contemporary Protestantism and Roman Catholicism. He writes:

"The biblical-reformational direction, present in the spiritual and cultural labors of Abraham Kuyper, today finds little sympathy among those leaders in the Christian world who are indifferent to or even reject the religious antithesis in philosophical and theoretical matters. This indifference to and rejection of the antithesis between a Biblical and a non-Biblical conception of reality is often a result of the desire for 'communication' with non-Christian movements in contemporary thought. The powerful influence of the 'new theology' undoubtedly plays an important role here.

"This 'new theology' was at first a promising movement for renewal in Christian thought. Like the 'philosophy of the cosmogenic

idea', it fought the degenerating and negative influence of Greek thought upon Christian dogmatics in traditional scholasticism. But this 'new theology' never managed to liberate itself from the scholastic ground-motive of nature and grace. The inner dialectic between 'nature' and 'grace' within this ground-motive has led to a shift in the 'left wing' of the protestant theology of renewal. This shift has occurred with immense speed during the last ten years. It implied a change from the primacy of 'grace' to the primacy of 'nature', to the 'natural' sphere of human life in the temporal world. The first great phase in the development of the new dialectic theology found its focus especially in Karl Barth's 'Church Dogmatics', in which 'grace' was seen as the absolute triumph over self-sufficient 'nature'. But the second phase in this development was guided by Rudolph Bultmann's 'de-mythologizing theology', with its radical elimination of all 'supra-natural' elements in the New Testament stories about Jesus of Nazareth, including His bodily resurrection.

"In the second stage appeared a horizontal religion in which Jesus Christ indeed assumed a central place, but only in His unique humanity, and not as the incarnate Word, through Whom all things are created."

Dooyeweerd claims that in the new theology the Biblical distinction between creation and history is entirely lost, so that creation itself becomes part of history in a good deal of modern theology. Only by accepting the Biblical revelation of creation, man's fall into sin, and redemption through Christ can man overcome the tensions between traditional scholastic theology and the new theology.

He explains that this was the original basis of the Christian philosophical movement that was developed first in the decades after Abraham Kuyper's death in 1920 in the reformed scholarly community in and around the Free University of Amsterdam. He relates how this movement gradually expanded internationally, and that a number of its key publications have been issued in German, French, English, and even in Japanese and Korean. (RES)

Ontario Blue Cross Providing Hospital Coverage for Visitors to Canada

TORONTO — Ontario Blue Cross is again making the non-profit health insurance plan it introduced in 1971 available to Canadian visitors from abroad. The "Visitors Health Plan", is designed to remove the threat of costly hospital bills which upset the plans of thousands of visitors to Canada each year.

"There is a great deal of concern among potential visitors to Canada that their health insurance does not cover them while they are abroad," commented Walter Cannon, Ontario Blue Cross Director. "This concern is also felt by Canadians who would like to bring family or friends to Canada for a visit but realize that their visitors will not be covered by provincial health plans, should they have an accident or become ill while here.

Our visitor coverage is for these people".

A vacationer or businessman whose health insurance in his home-land does not apply in Canada is able, under the plan, to obtain Blue Cross protection for hospital medical-surgical costs and ambulance charges while in Canada. Coverage for an entire family for a three week stay costs \$20. Single coverage for the same period is \$10. Coverage is also available for periods up to nine weeks, with benefits provided for 30 days hospitalization.

Although primarily designed to protect visitors to Ontario, benefits also cover the visitor who subsequently travels to other parts of Canada as well.

"The positive co-operation received from many travel agencies,

government departments and foreign countries, as well as the number of visitors using the "Visitors Health Plan" has convinced us of the value of continuing this public service benefit," Mr. Cannon said.

Ontario Blue Cross, a division of the voluntary Ontario Hospital Association, is Canada's largest non-profit provider of supplementary health insurance, over and above the benefits offered by government hospital and medical plans. Total enrolment in the province exceeds four million.

Enrolment applications may be obtained directly from Ontario Blue Cross offices, Don Mills, Ont., or from most travel agencies, chambers of commerce and so on.

From:

Ontario Hospital Association
Ferrand Drive
Don Mills, Ontario
For further information:
David Mooney
(416) 429-2661

DIRTY FIGHTING

by REV. RALPH HEYNEN,

Phineas Christian Hospital Chaplain.

I'd like to talk with you today on the subject "Dirty Fighting". I have before me a letter from a family where there is considerable conflict going on. This is not so unusual, and maybe not so bad, but in this family there is a triangle — a mother, a father, and a teenager, and all of them are "dirty fighters". I get this idea from the book *The Intimate Enemy* written by Bach and White, a paperback book. This book recommends that we learn to fight in marriages and in the family for no two people will always agree; no two people are ever tailor-made just for each other. Then it is better to get anger out in a good honest way rather than to bottle it up, but the person must be fighting fair; not hitting below the belt. Well, here in this letter from a family of "dirty fighters", you see illustrations of people who are really hitting each other where it hurts most. "I have never heard you mention on your program the following: the father or mother scolding their mate in front of an older child or teenager; whenever the teenager is very, very sassy and argumentative and then you say to your mate: 'You are the oldest, — why do you argue?' or 'My ulcer is going to act up if you don't stop arguing'. How can the mate that is talked to in this way have the respect of the child?" Now, I believe there are three dirty fighters in this particular family and I'd like to mention all three of them because I think this is a very common problem in many homes. It comes up in other letters and remarks that people make.

First of all, there is the sassy teenager. Now, when that teenager is sassy to his or her parents it is well to remember that they didn't begin this when they were teenagers, but there was a breakdown of authority which began long, long before this. These youngsters have learned that they could get by with this kind of thing when they were younger, and when they become a bit older, they know they are too old to be spanked, and they reach the age when they are developed somewhat intellectually and sexually and they are pretty sure that they can out-argue their folks. They have developed ideas of their own because they are becoming adults. So they speak to their parents in a very sassy way, — they'll say things like "Get off my back" and "Quit bugging me" or "Why don't you just shut up" and things of this sort, and sometimes the language they use is even much more severe than this. Now in our culture it has become true that adolescents feel that they have a right to speak their own mind and they don't have to accept what others tell them. This is taught a good deal in our country, you see it on T.V., and you read it in magazines; it is taught in many of our schools and in a way it is a symbol of growing up when they feel that they can speak up to their parents and they are not afraid that they are going to be beaten down for it. I don't believe that it is wise to argue with a sassy adolescent; I think they should be made to know that this is something that they will not be able to use to disrupt the family and that it is something that will not become a divisive force between the father and the mother. It merely indicates that they're defensive, that they are fighting back, and they think that in this way they can actually accomplish their goal. Of course, if these adolescents are able to bring a division between the parents they have gained their point. They know there is no use of talking anymore and they can do a good job of playing one person against another; playing the school teacher over against their parents; playing one friend over against another. They are very clever at manipulation. The understanding parent would point this out to the youngster, that they are merely trying to manipulate the situation by being sassy. But no parent should put up with this idea of having an adolescent sass them in that way. You can't squelch them in an authoritarian way, but you can take them aside and quietly talk to them and say, "This is something that you simply cannot do in this family."

The second person who is doing some dirty fighting is the mother who argues and scolds. To

Pastoral Counselling

me this also dirty fighting. When the mother argues with an adolescent in the presence of other members of the family, when the mother comes and tries to oppose the strong language of an adolescent and tries to out-argue them, she's lost; she has been lost before she even started. There's no path so bright that one can out-argue a teenager; you mustn't expect to do so, and that's not the way that you deal with adolescents, either. It's not a matter of arguing with them; it's sitting down and talking with them and discussing things. But if you have never done any discussing with children when they are younger, then, of course, when they get to be adolescents they're going to argue with you and if you give in to this sort of thing you are merely falling into their little trap and you're involved yourself in dirty fighting. To me it becomes very important that parents don't argue with their children. I think it is very true that you must be the older of the two, the wiser of the two. You may not be able to out-argue the teenager on his own level, but you can talk with him on your level. Whenever you lower yourself to the level of the teenager and argue on the same basis, you're lost. And besides, it's a dirty way of fighting. Don't try to out-argue an adolescent. It doesn't work. It's far better to take him aside and to discuss with him and talk with him and not allow him to disrupt the whole family.

Then the third person in this family who is really a dirty fighter is the father. Here is a father who sits back and he allows his wife to talk with the adolescent and she is the one who takes the abuse from the adolescent and as he sits back he says, "Why don't you just quit arguing; after all, you're the older one of the two?" Now this is, of course, nonsense, because if there were something of real value there the father would be involved as well as the mother and then it's not a matter of allowing himself to take the part of the teenager against the mother but if anything to try to show that the mother possibly had a point that it was only up to the teenager to obey and not to argue. And then possibly one of the dirtiest things that anybody can do, a wife, or a husband, or a father, is to play up his own physical weaknesses. The mother who says, "Be careful, don't be too noisy because you know I have a weak heart" is often a pain in the neck for children and, of course, for a husband. And a father who should represent the strong person in this family here comes off as being terribly weak because if there is arguing going on his "ulcer is going to kick up". Now what kind of person is he who uses that kind of excuse but a person who is weak, who doesn't dare to stand up in a good battle and he pleads on the fact that "he's got an ulcer" and for that reason he can't stand much arguments. To me that is just plain dirty fighting.

Now in this family it isn't so bad that there are arguments, that there are discussions, that there are differences of opinion; but we have to be careful that we don't use highly emotionally charged words. We should not hide back of our own weaknesses and say, "Well, after all, I can't stand arguing, so let's not argue." But the fact is we must learn to carry on our conflicts in a good healthy way. This means that we don't allow the conflicts of life to build up to the point where all our grievances come out at once. It means that we do not live with a lot of hostilities which we keep hidden up within our minds, but let's learn to talk with each other, and to discuss these differences freely and to be open with our feelings and learn to fight clean. To me this leads to good healthy living together. We can live together; we can have disagreements; but the Christian approach is also one of forgiveness, and this is what we must practice in everyday life.

OUR THOUGHT FOR TODAY: God knows the resources of the human soul better than we do ourselves. And God promises that He will so weigh the trials and temptations, that He will match them with strength so that we will be able to face them. We have to live according to this promise.

Let's Play Chess

Editor: Charlie Hess

MARCH SOLUTIONS

- #480 Przepiorka plus Sackmann 4-mover
1. B-KR5, any; 2. B-KB7, any; 3. R-KN1, any; 4. R-KN8 mate.
1. R-KN1 is wrong of course, because of 1. —, BxP.
- #481 Nanning 2-mover
1. R-QR5 waiter. 1. —, N-K3; 2. N(B)-K4 mate.
1. —, N-KB4; 2. N(N)-K4 mate.
- #482 Przepiorka plus Sackmann 4-mover
1. B-KB3!, PxP; 2. R-KN1, BxQP; 3. R-KN8 ch, BxR; 4. B-QN7 mate. Not 1. B-KR5?, PxP; 2. B-KB7?, N-QR3; 3. R-KN1?, N-QB2! 4. R-KN8 ch? no mate.
- #483 Chico 2-mover
1. N-R3, thr. 2. Q-Q2 mate. 1. —, B-K2; 2. R-K1 mate.
1. —, B-N4; 2. R-QB5 mate.
1. —, QxR; 2. Q-Q1 mate.

DUTCH

- 480 1. Lh5; 2. Lf7; 3. Tg1; 4. Tg8 mat.
- 481 1. Ta5 tempo.
- 482 1. Lf3, ab; 2. Tg1, Ld5:: 3. Tg8, Lg8; 4. Lb7 mat.
- 483 1. Pa3, dr. 2. Dd2 mat.

THE MARCH LADDER

Names	Problems & Points	Sub-	Previous	
	480 481 482 483	total	total	TOTAL
	4 2 4 2	Max.: 12		
G. C. Lok, Vancouver, B.C.	4 — — 2	6	79	85
B. Dikland (I), Brockville, Ont.	4 0 4 2	10	61	71
A. Schuitema, Gorrie, Ont.	4 2 — —	6	60	66
H. R. Los (I), Windsor, Ont.	4 0 4 2	10	56	66
P. Kobes (III), London, Ont.	4 2 4 2	12	38	50
H. Geerloff (I), Calgary, Alta.	4 2 4 2	12	25	37
A. Bruinsma (III), Chatham, Ont.	4 2 4 2	12	24	36
A. Renema (III), Duncan, B. C.	4 0 4 2	10	23	33
J. H. G. VanderGeest, St. Thomas, Ont.	4 2 4 2	12	13	25
J. VanderWal, Pullmann, Wash. USA	4 2 4 2	12	7	19
E. Boorsma, Milton, Ont.	4 0 4 2	10	4	14
T. Bakker, Winnipeg, Man.	0 0 0 2	2	6	8

REMARKS

This is a perfectly healthy ladder with enough tension close to the top, in the middle and at the bottom. All contestants are very interested. The March program was not too difficult, which immediately showed up in higher scores. Five climbers scored maximum which helped a lot to put the total result on a higher level than was reached in many months before: 114 points out of a maximum of 144!

To all who regularly follow our chess corner without participating in it as yet, I want to say: You may enter this contest simply by sending your solutions to me. Our contest is open to everybody at any time. Some correspondence with onlookers urges me to underline that we have no "application forms" to be filled in by newcomers, neither "preliminary conditions" which first should be met. There is just nothing of this kind. The liveliness of this ladder speaks for itself. Do you hear what it is saying? JOIN THE BRAVE CLIMBERS WHO TRY TO GATHER 90 POINTS, WHICH IS THE TOP OF THE LADDER!

Don't be Anxious

(Continued from Page 1)

that our culture is a glorious demonstration that man can control the universe if he gives himself half a chance. What we had imagined ourselves to be seems well on the way to becoming reality.

But not quite. For all of these desirable achievements were not entirely without undesirable side effects. Together with these new inventions also came new problems which required new inventions generating new problems etc. Each discovery did not only open up more opportunities, it also created more difficulties. For a long time we considered these difficulties simply part of the job of conquering the universe. We accepted them as a *challenge*. But this gradually became increasingly harder to do, until today it appears nigh well impossible. For the irony of history has it, that as the result of all our trying we are most threatened today by our own products, and methods of production.

Results of Development

It's not disease, earthquakes, floods or any other natural disaster that threaten us most today. It's our polluting wastes, our ingenious war machinery. It's our devaluation of work in the interest of greater production. It's our construction of cold, sterile, high-rise cities in the interest of comfort and economy. When we invented the clock we began a race against time. The invention of T.V. made low grade entertainment and brain-washing commercials in the interest of consumption possible. With our discovery of drugs we created drug problems, with the improvement of our staple diet came coronary disease. Next to that, a variety of neuroses resulted from our way of life. And you know I could go on. All of these are of our own making. Today we can no longer deny that these things are the direct result of our cultural efforts.

In 1972 man appears to be on the verge of losing control over his own products, and not many people in the know today will still talk of culture as the path of liberation for mankind. For many people culture isn't going anywhere. There's much more talk today of culture as a cybernetic circle, where today's deeds are strictly designed to correct yesterday's mistakes. Such is the state of our culture today.

Eric Sevareid of the CBS news wasn't far off when he said some time ago that while there was a time when we believed that solutions were things that solved problems, today we see them simply as things that generate new problems.

People don't solve anything any more. Instead, as the English say, they just "muddle through". So it's highly doubtful whether Western man is demonstrating the validity of his central cultural stereotype today. It's more correct to say that he's presently paying the piper.

What's left of the long term effort of western man is at best a grim determination to hang onto

what we've got so far, but for many the desire to simply opt out is becoming too strong. Nowhere do I see any more the heady exuberance that characterized its beginning.

People are still very busy making, cultivating and maintaining. But the zest has gone out of it. And anxiety is at large in both those who would still want to make a go of it, as it is in those who would just as soon blow the whole works to bits. The frequent use of the word "crisis" is the most conspicuous sign yet of that sense of uneasiness of which I spoke in the beginning.

When Western man set out to construct a culture without a creation context, to demonstrate his self-image he succeeded only in getting himself caught in his own cultural control. This, I suggest, is the root of our current "up-tightness". It results from our attempt to keep the world in *which we live*, in the hollow of our hand, and finding it slipping through fingers. As such we experience anxiety as the obverse of control.

Anxiety

In everyday life terms for people, anxiety means constant watching, maneuvering and planning. It means watching your weight, your figure, your health, yourself and the other. It means maneuvering through school, into a job, up the status ladder, towards your pension and into heaven if that were possible. It means planning, planning marriage, a home, a family, your vacation and especially your future, not as a dream, in gleeful anticipation of surprises to come, but as a calculated safeguard against possible future mishaps. Anxiety means being forever careful and on guard for fear of what might happen if we don't. It robs us of our capacity to enjoy life like a child enjoys an ice cream cone. That's how people, including Christians, daily experience anxiety.

In that situation the word of the Lord comes to us with its liberating message of hope. It comes to us in the form of an order, a command. Don't be anxious, it says. Stop being anxious about what to eat, drink or wear, how to make a living. Stop it! Don't feel that way!

Perhaps you've never told anyone not to feel the way he does, but most of us know it doesn't work. It's useless. We all know you can't change people's feelings simply by telling them, let alone by ordering them. People feel the way they feel, and that's that.

So when God says "Stop being anxious", it sounds like a let down, and we probably feel like saying: "Thanks for the advice, dear Lord, but I'd better get back to my job". The last thing we need is cheap psychological advice. Life is tough without it.

But if we say this we are confusing God's Word, with well meant, but often impotent, human advice, as we tend to do with all of God's commandments. However, God's commandments are quite different. They're the only words in heaven and earth that have kick to them, the only words that are properly backed up by action. Divine action. As such every commandment is full of promise, full of grace.

If we consider this word of God cheap psychological advice, we in effect assent to the *fantasy* about human life, current in our culture, and deny the *reality* of human life which God holds out to us in His word.

God's Call

What fantasy? The evolutionistic fantasy of Western man that we live in a hostile environment, and that ultimately it depends on human ingenuity and control whether or not man is going to survive.

What reality? The reality that God created our world, and that He created you and me, and that He has put us in that world before His face so that He could keep an eye on us. The reality that He's there and has always been there, working overtime, keeping this world, which, thanks to our ingenuity seems hell-bent for destruction, from falling apart.

That's the message of hope He sends our way through the barricade of cultural trinkets where-with we have imprisoned ourselves. Don't be anxious. I'm there and I'll prove it, says God. Look at the flowers. Look at them, here today, gone tomorrow. They're beautiful. And yet they don't spin or sew or make up. I do that, says the Lord. I look after the flowers, the world, and you. So stop ignoring me as if I don't exist.

The saddest thing about our anxiety is not that it points to our imminent loss of cultural control. The saddest thing about it is that it's a slap in the face of Lord God Almighty, Creator and Provider of heaven and earth.

Right before His face we refused to look Him in the eye, we have turned Him the deaf ear, have looked away to the products of our hands for help, that did not come, until presently we most fear the very things we produced.

The marvelous thing about God is that He did not leave it at that. He has bent over backwards to get our attention again. He has said: "If they ignore Me, God, then maybe they'll attend to the God-man Jesus coming into the world just like one of them, born as a dependent child."

Jesus' Answer

It was Jesus Christ who spent his short time of life and death on earth, standing squarely between us and our products, while He pointed constantly beyond Himself to His Father. And He kept telling us: My Dad says this, and my Dad wants you to know that. He was the true Witness.

He was also the One who said: Don't be anxious. Don't worry so much. Live a little. Life is more than food. Quit trying to add to your stature, quit acting so big. It won't work. Pay attention to God's Kingship, and He will continue to look after you. Fear the Lord.

Jesus' speech in Matthew 6 appears to be a take off from a sermon Solomon once preached hundreds of years before. This sermon was recorded in what we now know as the book of Ecclesiastes. Many people I know, consider Ecclesiastes, next to the book of Job, the most pessimistic book of the Bible. I think that's a mistake. I think that at the heart of it, there's a message of hope. I also consider it one of the most relevant books of the Bible for our present situation.

It speaks to the people of today who have tried everything, vexing their lives to achieve happiness, but who could not be satisfied. It's written for people who have zealously practiced every possible prescribed method of successful living. It was written for those who have read all the books on more successful marriage, family planning, child rearing, sex life or mind expansion, and who have found them wanting, or worse, vanity, futility. For those Solomon, that wise

man of the world preached a sermon once, in which he describes how he gave in to wine, women, work, want, wealth, words, wisdom, and worry, *not* as an experience in itself, but so that he could subsequently inquire after the *profit* that might possibly be in it for man.

Solomon executed a grand experiment on life, hitherto unequalled in scope or depth. Yet time and again, when the data came in, he had to conclude to negative results, no profit, vanity of vanities. "All our trying is futile business", he said, "vexation of the spirit and that goes for my own experiment as well".

If Solomon had said no more than that we could place him next to our present day relativists, nihilists and prophets of doom, and continue to "muddle through".

But he did not stop there. Thank God, he did not stop there. By the grace of God he could see beyond the folly of man playing God, and point to the true path of freedom. That way of living which begins with the fear of the Lord.

And so he passed on to us that

hopeful, refreshingly simple message: Eat, drink and enjoy your toil, for that is your gift from God. Life is the creator's present to you on the day of your birth. At which time He tells you: "Now go on, enjoy it! That's an order, a commandment."

The message of Solomon's sermon for all of us who are daily busy, busy *making* a living, is that God has declared a life-long holiday for us with the intention of liberating us from our self-made prisons of worry, toward long years of gratitude and thankfulness. Life is the enjoyable pastime of saying thank you to God.

It would be incorrect to conclude from the foregoing that a hard day's work is bad or that cultural activities is taboo in the eyes of the Lord. He didn't destroy the earth with the flood because people had begun to cultivate it.

No, the point is that when culture is made in pursuit of the fantasy of self-made men, it can't help but become an exercise in frustration. It is bound to generate feelings of anxiety because it robs us of the freedom to live. It

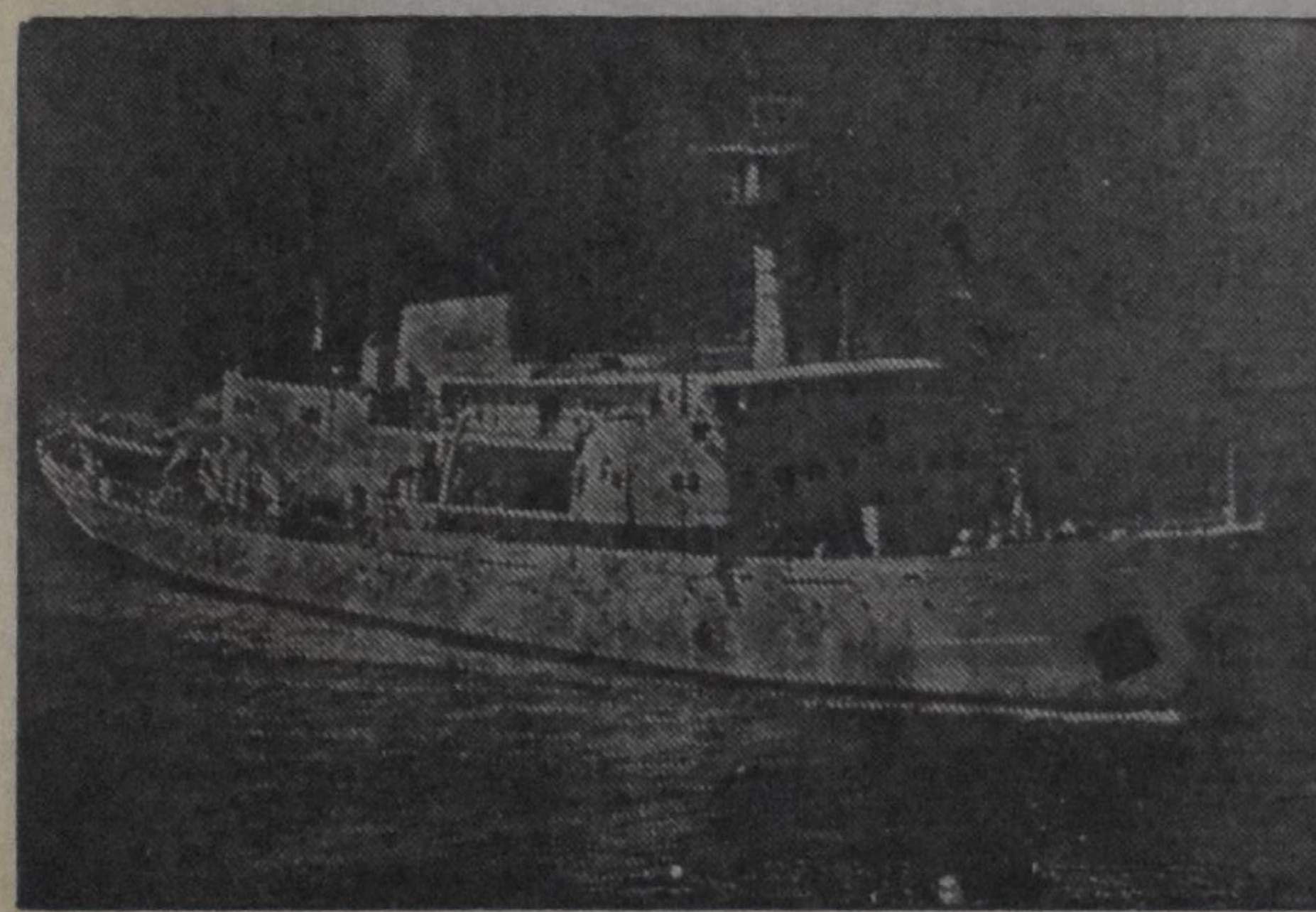
devalues life to a mere means toward some goal, in this case the futile goal of constantly justifying our fantasy of total independence.

In contrast to this way of living, there's no need in the life of thankfulness to justify ourselves to ourselves, our neighbors or to God, because it begins with the confession that we have nothing that we did not receive.

And that confession allows us to enjoy and appreciate the things that we do every day in their own right and not as means towards the goal of self-glorification.

It leaves us open to God's created world, which we daily experience, and to its opportunities that are constantly placed before us. It allows us to follow His leads individually as well as communally in our work, in our families, as citizens, in our worship and everywhere. In short, it makes the unreserved affirmation of life which so many people appear to have lost today, possible. And in doing so, it liberates us from anxiety to make proper use of our ingenuity and industry in cultivating the garden of the Lord.

CANADA'S BEDFORD INSTITUTE Exploring the Oceans



(Canadian Scene) — With the longest coastline in the world (117,000 miles) and with a quarter of its territory under the continental shelf, Canada has a vital need for oceanographic information. But Canada is also one of the smallest countries in size of population. This is an important factor, for oceanography is an expensive science. To make the most of its human and physical resources in this field, Canada carries out oceanography on a cooperative basis. Federal agencies and universities make a joint effort under the Canadian Committee on Oceanography, and contribute ships, laboratory facilities, personnel or funds toward the national effort.

During the Second World War, Canadian oceanography began to expand and finally, in the late fifties and early sixties, it experienced a marked increase in emphasis. In 1962 the Bedford Institute of Oceanography opened at Dartmouth, Nova Scotia, located just inside the Narrows on the shore of historic Bedford Basin. In 1968 the complex was renamed Bedford Institute. (BI).

A Unique Centre

Canada is the sixth most advanced nation active in the exploration and research of man's last and most difficult frontier — the oceans. In one respect the Bedford Institute is unique because it combines under one roof the charting of the oceans (Canadian Hydrographic Service) with research activities of professional oceanographers of most scientific disciplines, i.e. physics, biology, chemistry, geology. It has a combined staff of nearly 700, including 150 scientists and engineers.

Pure and applied research and survey in all aspects of marine science is carried out by this Government of Canada establishment including sea-bottom charting, marine biology, fishery dynamics, pollution studies, marine geology and geophysics, ocean engineering, and the physics and chemistry of the oceans.

Based on its size, range of activities, number of scientists and ships, the Institute is the second largest centre of marine studies in the world.

Atlantic Oceanographic Laboratory (AOL)

The largest of several units comprising the Bedford Institute is the Atlantic Oceanographic Laboratory (AOL). The main building of the Institute, six ships (CSS Hudson, Baffin, Dawson, Kapuskasing, Maxwell and the now retired Acadia), and some 30 survey launches are operated by AOL. These ships spend most of each year on research projects in areas such as the Scotian Shelf, the Grand Banks, and the Gulf of St. Lawrence, Baffin and Hudson Bays, the Mid-Atlantic Ridge, the Eastern Atlantic, the wide reaches of the North Atlantic and the Caribbean.

AOL's projects and studies include water circulation within the North Atlantic; bottom and sub-bottom sediments of the Scotian Shelf; origin and significance of the Mid-Atlantic Ridge; swell characteristics in Halifax harbour; and ice formation and behaviour

faf June Meeting Scheduled

The Fine Arts Fellowship announces its first general membership meeting on Saturday, June 19, 1972, at Calvin's Knollcrest Campus, Grand Rapids.

The meeting which starts at 10 A.M. will be presided by Dr. Stanley M. Wiersma. A new constitution will be adopted and sample issues of *For the Time Being* will be presented to the membership.

Dr. Henrietta Ten Harmsel, author of "Jacobus Revius: Dutch Metaphysical Poet", will read from her translations of Revius and Vasalis.

Miss Cynthia Nibbelink, poet and lecturer, will read selections from her works.

Richard A. Jansma, newly appointed editor-in-chief of the fine arts magazine, will be introduced to the membership. Jansma is a graduate of Hope College and earned the M.A. degree at Michigan State University. He has taught at Central Michigan University and Lansing Community College. His poetry and criticisms have been widely published. His experience includes the editorship

in the Gulf of St. Lawrence and the high Arctic. Much of the work has an immediate application, for example, geological and geophysical research of value to the petroleum industry in its fast-growing search for off-shore oil and gas.

Marine Ecology Laboratory

The Institute's second largest unit is the Marine Ecology Laboratory (MEL). Its basic mission is to improve the renewable resources of the oceans by understanding the processes of marine productivity and the relationships with the environment. If successful, these programs will result in more reliable predictions as to the abundance and location of stocks for harvesting, and improved strategies for fishing. Pollution has significant impact on the quality of marine environment, and the Fisheries Research Board of Canada (FRB) is establishing new research programs at MEL to plan measures to control pollution in coastal and marine waters.

The Marine Science Community

The Bedford Institute is part of a strong, marine-oriented scientific community. It sits in the midst of the world's second largest marine research centre — the Halifax-Dartmouth area (only San Diego, California can boast a larger complex). Among the many organizations in the area with related interests is the Institute of Oceanography at Dalhousie University with its well-developed postgraduate school.

The total research and survey work carried out at the Bedford Institute represents a significant part of Canada's contribution to man's growing understanding of the seas, which cover three-quarters of the earth's surface.

of the Red Cedar Review, a fine arts magazine published in Michigan.

For a free copy of the recent newsletter, giving further details, please write to the News Editor, Mr. Robert D. Swets, 252 Lemay S.E., Wyoming, Michigan, 49509.

Eerdmans Names New Editors

The Wm. B. Eerdmans Publishing Company announces the appointment of two editors. Mr. Marlin van Elderen, who had served as assistant to the editor until the death of Mr. Calvin Balthus in December 1971, was appointed editor-in-chief of the publishing company.

Van Elderen has been acting editor since the first of the year, and is managing editor of the *Reformed Journal*. He joined Eerdmans in 1967.

John W. De Hoog, a member of the editorial department for the past five years, was appointed Associate Editor. His work will primarily be in the area of text- and reference books.

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Onderzoek naar de Kerkgang

Het Instituut voor Praktische Theologie aan de Vrije Universiteit in Nederland houdt zich reeds geruime tijd bezig met het verrichten van onderzoeken op kerkelijk gebied. Zo werd b.v. onderzoek verricht naar de ontwikkeling van de kerkgang in de gereformeerde kerken en verscheen de uitkomst van een onderzoek naar de vooronderstellingen in preken.

Uit dit alles kon men concluderen dat er op het ogenblik veel gaande is rondom de kerkdienst. Dat blijkt onder meer uit de sterke daling van het kerkbezoek in Nederland, maar ook uit 'experimentele' en bijzondere activiteiten die er in dit opzicht plaatsvinden. Helemaal ontbreekt het aan kennis omtrent de factoren die hier in het geding zijn en omtrent de achtergronden van het gehele beweeg rondom de kerkdienst. Meer dan

vermoedens heeft men eigenlijk nog niet. Het Instituut voor Praktische Theologie is nu van plan verdergaand onderzoek op dit punt te verrichten en wil weten waarom men wel (voor sommigen "nog wel") of niet (voor sommigen "niet meer") naar de kerk gaat en wat kerkgangers en ex-kerkgangers positief of negatief aan de huidige kerkdiensten waarderen en beleven (of waardeerden en beleefden). Dit onderzoek vindt plaats in overleg met prof. dr. P. van Hooydonk (r.k.) en dr. R. G. Scholten (n.h.). Het Instituut wil graag zo uitgebreid mogelijk geïnformeerd worden over alles wat in en rondom de kerkdienst een rol speelt.

Eén van de mogelijkheden hiervoor is dat degenen die kerkdiensten bezoeken of dat hebben gedaan aan het Instituut hun ervaringen meedelen. Op basis hiervan kan men dan weer verder onderzoek verrichten. Een ieder die op dit punt wil helpen wordt gevraagd te schrijven wat zijn of haar ervaringen, belevingen, kritiek e.d. met betrekking tot de kerkdienst zijn. Vermelding van leeftijd, kerkgenootschap, beroep en opleiding wordt op prijs gesteld. Uiteraard kan op vertrouwelijke behandeling van de gegevens gerekend worden.

De brief kan worden verzonden aan: Instituut voor Praktische Theologie aan de Vrije Universiteit, Amsterdam - 1011, The Netherlands.

Bent U reeds lid van HOLLAND CHRISTIAN HOMES INC.?

(Reg. under Charitable Inst. Act)

Als lid kunt U ons helpen bepalen waar een Tehuis moet komen voor ouderen van dagen van Nederlandse afkomst en behorend tot de kerken der Hervorming. Zond Uw lidmaatschapsgebed (\$5.00) aan P.O. Box 4127, Stat. O, Hamilton, Ont.

Voor int. schrijf aan D. Brinkman, R.R. 1, Bowmanville, Ont.

Russen en Amerikanen samen in de ruimte

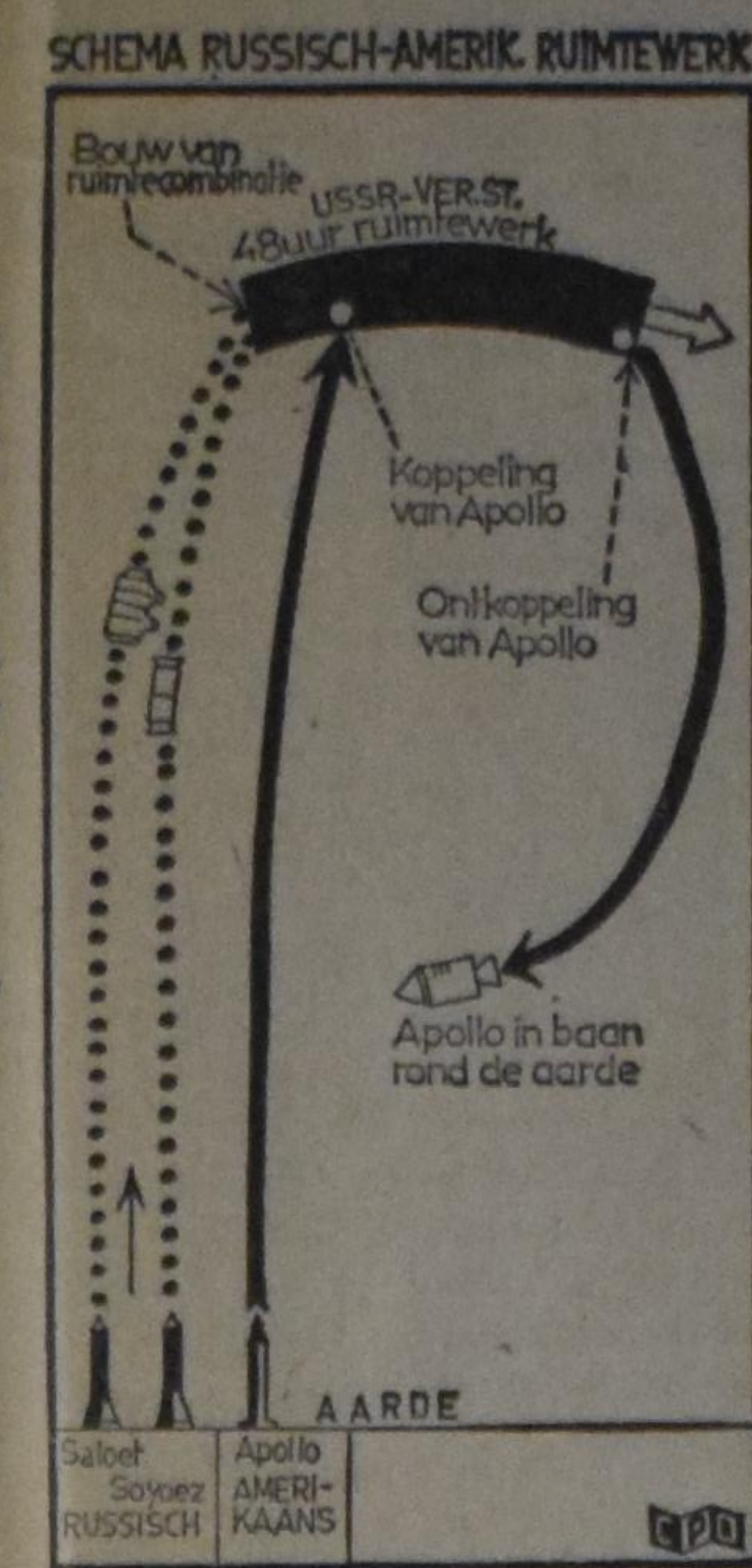
De NASA heeft de voorstellen rond voor de gemeenschappelijke bouw van een Russisch/Amerikaanse ruimtecombinatie. Amerika en Rusland zullen het project van deze ruimtecombinatie gezamenlijk moeten financieren. In theorie is er reeds overeenstemming over de kostenverdeling. Zo wil Amerika drie delen van de ruimtecombinatie en de testkosten betalen terwijl de Russen de Saloetkoppelingen-circuits voor hun rekening willen nemen. De kosten voor de bouw van de ruimtecombinatie worden geraamd op 200 miljoen dollar maar dat is dan zonder de lanceer- en vluchtkosten. In theorie is er overeenstemming over het project, de Russische en Amerikaanse deskundigen gaan akkoord met het project in zijn wetenschappelijke aspecten. Uiterlijk 10 juni 1975

zouden de Russen moeten starten met een "Saloet"-ruimteschip en een "Soyoez"-cabine. Vier dagen later moet dan een bemande Amerikaanse Apollo de lucht in en koppelen aan de Russische eenheid, waarna dan 49 uur lang gemeenschappelijk ruimtewerkzaamheden volgen. Daarna gaat de Apollo in een baan van 11 dagen rond de aarde, waarna de landing volgt. De Russische Soyoez moet een deel worden van de Russisch/Amerikaanse ruimtecombinatie die t.z.t. in een baan rond de aarde zal bewegen.

De verwachting is dat dit project ter sprake zal komen bij het bezoek van Nixon aan Moskou. Want ook al is er wetenschappelijke overeenstemming, politiek is een andere zaak. En de politiek zal beslissen.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.



Dit is Canada

door Val Oliva

(Canadian Scene) — Inwoners van Canada, die van plan zijn dit jaar naar het buitenland te gaan, zouden er goed aan doen zich eerst vertrouwd te maken met de douane-voorschriften. Sommige van deze voorschriften gelden zowel voor goederen, die in Canada zijn verkregen als voor in het buitenland aangeschafte artikelen.

In het algemeen dienen alle artikelen aan de grens te worden aangegeven, ongeacht of u ze cadeau gekregen hebt of wel zelf aangeschaft. Belastingvrij gekochte artikelen bij het vertrek uit Canada (koopwaar uit de belastingvrije winkels) moeten ook gedeclareerd worden.

Neemt u uw fototoestel, bandrecorder of auto mee naar het buitenland, dan behoren die voor uw vertrek bij het douanekantoor in de plaats van afreis te worden geregistreerd. Anders kan het voorkomen, dat u bij uw terugkomst belasting zou moeten betalen op dingen, die u hier hebt gekocht.

Sommige dingen, zoals bijv. salami, mogen in het geheel niet in Canada worden ingevoerd. Andere, zoals alcoholische dranken en tabak, zijn aan bepaalde hoeveelheden gebonden. Hoeveel kan wor-

den ingevoerd zonder dat men belasting hoeft te betalen hangt af van waar u geweest bent, voor hoe lang en of de artikelen bestemd zijn voor persoonlijk gebruik.

Meer complete inlichtingen kunt u vinden in een in het Frans en het Engels geschreven pamflet van 7 bladzijden, getiteld "Customs Hints for Canadian Residents".

OTTAWA WIL POSTZEGEL-MUSEUM

Plannen liggen klaar voor een nieuw filatelisch museum in de Canadese hoofdstad Ottawa, dat in 1974 wordt geopend. Postzegelenthousiasten kunnen hier in de toekomst miljoenen exemplaren bewonderen, waaronder voorbeelden van alle Canadese zegels die sinds 1851 uitgegeven zijn. Bovendien zullen in dit museum 300.000 nog nooit tevoren tentoongestelde buitenlandse exemplaren te zien zijn. De totale collectie omvat verder unieke misdrukken, zoals een zegel waarop de St. Lawrence Seaway ondersteboven afgebeeld staat en zegels, die schief zijn afgedrukt of niet geperforeerd. Ook bevat het museum de originele schilderijen waar de postzegels naar gemaakt zijn en geeft een beeld van de postrijzen zoals die ruim een eeuw geleden in Canada bestonden.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Voor een geslaagde vakantie met de hollande gezelligheid.

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IN ZIJN ARM DE LAMMEREN

(42)

Ze schildert zo goed en zo eenvoudig als ze kan de apocalyptische taferelen van de jongste dag en legt uit dat dan de eeuwigheid is aangebroken voor elk menskind. Dat wil niet zeggen dat ze zelf een duidelijk begrip van al die dingen heeft, want terwijl ze aan het uitleggen is, rijzen er honderden vragen in haar eigen hart en verstand op, maar die legt ze in eenvoudige geloof naast zich. Ze beseft niet eens dat haar simpele uitleg zulke felgekleurde, scherpomlijnde voorstellingen in Fransje's verbeelding oproept. Ook ditmaal valt hij haar niet in de rede en stelt geen enkele vraag meer. Hij kijkt nog eenmaal lang en aandachtig naar het plaatje en doet dan het boek dicht.

Ik gae wee nae buten spelen, zegt hij op een toon waar weinig geestdrift uit spreekt.

Hij slentert naar het tuintje en raapt de lepel op. Maar hij heeft geen zin meer om te tuinieren. Traag stapt hij naar de overkant van de weg en gaat in het holletje tussen twee bovengrondse wortelarmen van een dikke olm zitten. Achtelooos schraapt hij met de lepel over de grond tussen zijn benen. Een torretje draaft metdriftige rukbeweginkjes tussen de sprietjes en steentjes door, die het zeker voor geweldige bergen aanziet. Fransje rijdt er met de bolle kant van zijn lepel over tot het insectje dood is. Nog even friemelen de kleine pootjes heen en weer. Dan is het stil.

Die is dood, denkt Fransje. Maar dat beestje gaat noch naar de hemel, noch naar de hel. Dood is dood voor een beest, omdat dieren geen ziel hebben. Maar een mens heeft wel een ziel. Fransje heeft ook een ziel. En als je naar het kerkepitje gaat, ligt je lichaam daar te wachten tot de laatste dag. Dan wordt het eeuwigheid. Hoeveel nachtjes slapen zou dat zijn? Moeder heeft gezegd dat er nooit, nooit, nooit een eind aan de eeuwigheid komt. Dus het heeft geen zin die in nachtjes slapen af te meten. Hij is vier jaar en Kees heeft hem voorgerekend dat dat meer dan duizend dagen zijn. Dus ook meer dan duizend nachtjes. Maar in de eeuwigheid is zelfs duizend jaar nog maar een druppel in de zee.

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

Hij tracht zich een onmetelijke grote tijd voor te stellen. Telkens wil zijn eindig verstand tot een rustpunt, een eindpunt komen. Maar dan zweept dat onverbiddelelijk begrip hem weer voort. Hij is net een lijster die met deinende vlucht een rustplaats zoekt. Hij wil dat begrip overvleugelen. Hij bijt een onmogelijk groot tijdperk af met zijn gedachten. Hij zegt: Honderdduizend jaar. Maar achter honderdduizend jaar ligt nog meer tijd. Honderd honderd honderdduizend honderdduizend honderdduizend. De lepel glijdt uit zijn vingers. Niets onderscheidend staart hij over de zonnige voorjaarsakkers.

Dan valt met ontzetting een nieuwe gedachte in zijn duizelend hoofd. Wat, als hij eens naar de hel moet? Maar daar heeft dat vreselijke begrip eeuwigheid een heel andere gedaante, een verschrikkelijke gedaante. Daar zijn geen engelen met witte vleugels, en geen mensen met lachrimpeltjes om hun ogen. Daar wordt niet gezongen, maar geschreeuwd en gebruld vanwege de pijn in vlammen die nooit, nooit uitgaan. Daar wordt gevloekt en getierd. En daar is de duivel, heeft Moeder hem onlangs verteld, die zijn wrede lusten aan je botviert.

Het koude zweet breekt Fransje uit. De hel. En als hij daar eens naar toe moet? Hij is wel niet zo slecht dat hij tegen beelden bidt, net als de roomsen. Maar hij is ook niet erg best en braaf. Hij heeft nog maar even geleden met een kluit naar Neeltje gegooid. En hij krakeelt en vecht zelfs wel eens met Wantje en Kees. En hij is dikwijls ongehoorzaam aan Moeder. Aan Vader niet, daar is hij te bang van, maar aan Moeder, en Maria . . .

De hel. Eeuwig. Honderd honderd honderdduizend honderdduizend . . . Eerst in het donkere kerkepitje, wie weet hoe lang. Dan voor die stoel van God. En dan . . . Een rilling vaart over zijn leden. Maar hij wil niet naar de hel. Hij kan niet naar de hel. Een van de meisjes van Siene van Marien, die ook wel eens over zulke dingen praat, heeft gezegd dat als je gauw op het laatste nog bidt, dan mag je naar de hemel. Hij kan "O goede en weldoende God" al bidden en ook zijn ochtendgebed al bijna helemaal opzeggen. Ja, dat zal hij doen — als hij

voor die grote stoel staat, zal hij gauw op zijn knieën vallen en dat gebed opzeggen.

Is de duivel weer met Fransje bezig? Dwingt die Fransje's gedachten in die vreselijke donkere kronkelgangen van vertwijfeling? Fransje weet niet dat hij op dit ogenblik de angsten der hel smaakt, al is het een hel zonder de letterlijke vlammen die hij aan dat begrip verbindt. Ja, de duivel jaagt hem steeds verder, steeds dieper, tot hij hem in de laatste en donkerste korridor in een hoek drukt.

Als God hem eens geen tijd geeft om gauw zijn gebed te zeggen? Of als Hij hem eens niet zien en horen kan, omdat er zoveel mensen voor Zijn stoel staan? Dan baat ook dat uiterste middel hem niet. Dan wordt hij meedogenloos in de hel gegooid.

Maar hij wil niet naar de hel. Hij kan niet naar de hel. Hij wil daar niet onder de vreselijke smarten en pijnen de golven der eeuwigheid over zich heen laten rollen, altijd maar door, zonder einde. Honderdduizend honderdduizend . . .

Dan vormt er zich een verschrikkelijk plan in zijn gemarteld hoofd. Hij stelt zich zijn laatste ogenblikken voor, met geen ander uitzicht dan het ergste. Maar hij dwingt zijn gedachten volledige bewustheid op van wat er omgaat en wat er gedaan moet worden in dat uiterste ogenblik. Als hij gaat sterven, dan zal hij aan Poete vragen om gauw . . . het aardappelschilmesje . . . door zijn straks dode vlees te steken, precies zoals zijn speld op en neer steekt door en lap goed. Dan heeft hij bij zich als hij in . . . de hel . . . ligt. En als dan de pijn van de vlammen begint, dan zal hij . . . dan gaat hij . . . zich ijskoud een nog grotere pijn aandoen. Want dan zal hij . . . dat mes nemen . . . en zich moedwillig in stukken snijden. En dan is hij dood . . . voorgoed dood . . . En dan kan de hel hem niet meer deren. . .

Fransje slaakt een verschrikkelijke zucht. Hij heeft zo lang met wijd opengespalte ogen in de verte gestaard, zonder iets te zien dan de vreselijke tonelen van zijn verbeelding, dat ze branden en steken. Het is de duivel die hem deze gedachten ingegeven heeft, en die heeft het niet beneden zijn waardigheid geacht het kind met onlogische gevolgtrekkingen in die vreselijke hoek te dringen. Hij is immers de vader der leugenen van den beginne, en hij heeft zijn doel bereikt. Hij laat nu van het kind af. Hij kan hem rustig aan zijn lot overlaten, want Fransje heeft zojuist een verbond met de dood en een voorzichtig verdrag met de hel gemaakt.

Kakkestoelmeie, Blommetjes in de weie,

Blommetjes op den ogen die: Wup! zei Fransje van den die!

Noe mō-je wee mae es een eindje lōpen, oor, zegt Arjaan. Hij en Kees hebben Fransje tussen zich in op hun ineengeklauwde handen gedragen, terwijl ze het bijbehorend versje gezongen hebben. Maar ze moeten nog een heel eind lopen, en Arjaan vermoedt dat hij later Fransje nog genoeg zal moeten dragen. Ze zijn namelijk op weg naar de zeedijk. Pier van Siene van Marien is er ook bij.

De drie grotere jongens hebben elk een emmer bij zich die ze vol lamsoren moeten gaan snijden op de schorre achter de zeedijk. Volgens de kalender is het vanavond om negen uur hoog water, dus is het nu, even na schooltijd, laag water. Thuis zijn ze bijna door hun ingemaakte groenten heen. Trouwens, het gehele gezin is zat van zoute bonen en zuurkool en rapen en winterpeen. Verse, malse lamsoren bij de aardappelen zal een welkome afwisseling geven. Dat hebben Siene en Moeder elkaar van hun respectieve hofpaadjes vanmiddag toegeschreeuwd. Meteen hebben ze toen afgesproken dat de jongens na schooltijd best eens om een emmer lamsoren konden gaan. De dagen worden al lekker lang en ze kunnen dan net mooi met het eten terug zijn.

Toen Moeder die opdracht aan Arjaan en Kees gaf, heeft Fransje gesoebat of hij ook mee mocht. Moeder en Kees waren daar, om geheel verschillende redenen, niet erg voor. Maar Arjaan, die medelijden met Fransje had, heeft een goed woordje en veel beloften gedaan. Hij zal goed voor zijn broertje zorgen en oppassen dat hij niet bij het water in de kreken komt. Fransje moet aan Moeder beloven een brave jongen te zullen wezen, en aan Arjaan dat hij niet zeuren zal om gedragen te worden of zal lopen huilt, want dan mag hij nooit ergens meer mee naar toe.

Maar Arjaan en Kees zijn al meteen bezig het voor zichzelf te bederven door kakkestoelmeie met hem te doen. Fransje is echter verstandig genoeg om niet te protesteren als ze het mooi genoeg vinden. Ze zijn nog veel te dicht bij huis. Hij is vol goede moed en in de bovenste wolken dat hij de zee gaat zien. Daar is hij nog nooit geweest, voor zover hij zich kan herinneren. Het spijt hem wel dat Pier ook van de partij is, maar aangezien die meer rechten heeft dan hij, zal hij zich dat moeten laten welgevalen.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

ZENDING ZORDER WOORDEN

De staat Israël is om meer dan één reden in het nieuws. Bijna dagelijks kan men er in de krant over lezen of via de radio over horen. Maar over een christelijke nederzetting in Israël hoort men zeer weinig, althans niet wanneer het wereldnieuws wordt uitgezonden of in druk verschijnt.

Het is nu ruim 10 jaar geleden, dat op zeer bescheiden schaal begonnen werd met een gemeenschap van niet-joden in het noorden van Israël. Het is beter om te spreken van een christelijke gemeenschap, hoewel het geen kerkelijke of zendingsgemeenschap was. Dat kan niet in Israël. Wat wel mogelijk was, was om een "community" van christenen te vormen, die in haar bestaan onuitgesproken de christelijke boodschap zou brengen.

Eigenlijk is het idee van zo'n gemeenschap geboren bij dr. J. J. Pilon, die oorspronkelijk zendingsarts in Indonesië was. Dr. Pilon vroeg zich af of de zending onder de joden, zoals die gewoonlijk gedreven wordt, wel de juiste methode was. Was het niet veel beter om in Israël een ontmoetingsplaats van joden en christenen te hebben? Een "nes", een banier van saamhorigheid in het geloof aan de enige God, de God van Israël, stond Dr. Pilon als een beter communicatiemiddel voor ogen.

De idee was nieuw, maar onvermoeibaar werkte Pilon ervoor. Hij overtuigde mensen in Nederland, Duitsland, Zwitserland en Amerika tot dat tenslotte de vereniging "Nes Ammim" geboren was.

Die vereniging heeft nu ruim tien jaar gewerkt, eerst met het werven van leden, dan in onderhandelingen voor grondaankoop, besprekingen met regeringen, ook met de regering van Israël, die aanvankelijk schuchter stond tegenover het denkbeeld, doch nu haar medewerking verleent.

Wij zijn van plan binnenkort iets meer over "Nes Ammim" te publiceren, zowel in het Nederlands als in het Engels, want het is inderdaad de moeite waard om nader kennis te maken met deze eigensoortige gemeenschap. Er wordt in het noorden van Israël in daden gepredikt wat het Koninkrijk Gods inhoudt. Het gaat niet om de mensen die dit doen, het gaat er om te zien wat de Here doet met en voor Zijn oude bondsvolk.

Daar is men zich in de staat Israël niet van bewust. Nes Ammim werd eerst wat achterdochtig beschouwd. Later is de nederzetting erkend als een waardevolle medewerker in de economische opbouw van het land. Maar verder gaat het niet. Intussen werkt de Geest van God echter door in "het land der vaderen" om de langenen van de Heiland te doen zien wat het geloof in de ware Messias vernag.

Daarom is Nes Ammim onze aandacht waard.

D.F.

VAN ANDERE DRUKPERSSEN

TOLEDOOTH

Er is een nieuw boek verschenen, dat tot titel heeft: Momenten uit de toledooth van Izaak. "Momenten uit", zo staat er. Niet de ganse toledooth van Izaak wordt behandeld. Izaak is een van de aartsvaders en hij heeft een 'toledooth'. En uit die toledooth heeft de heer P. Klein een aantal momenten behandeld.

Toledooth is een Hebreeuws woord en het wordt vertaald door geslacht. Maar dat is maar een vertaling. Als je echt wilt weten, wat er aan de hand is, dan moet je spreken van toledooth. Daar zit veel méér in, van geschiedenis, wat er met iemand en zijn geslachten gebeurt, enz. In Kampen is enige jaren geleden een serie colleges gegeven over toledooth. Dat zodoende. Het eerste boek over een toledooth is er.

Eerst kregen wij de ontdekking van sjalom. Er zijn nu maar weinig morgen wijdingen meer voor de radio, waarin de sjalom niet te pas wordt gebracht. En er zijn al kerkdiensten, waarin de voorganger (vroeger zeiden we de dominee) de gemeente begroet met sjalom.

Er komen vast meer van die woorden in zwang en ze hebben een zekere mystiek. Vroeger was er in Amsterdam een juffrouw, die kostgangers hield en 's avonds graag naar een 'gezelschap' ging, waar geprekeerd werd. Zij heeft er eenmaal een preek gehoord over "Sjulamith". Wat het betekende, vertelde zij haar kostganger, daar was zij niet achter gekomen, maar ge hadt de voorganger moeten horen zeggen: ó Sjulamith . . .

En nu de kerk zich hoe langer hoe meer bezig houdt met de economische en sociale vraagstukken, zal er waarschijnlijk binnenkort ook een studie verschijnen over: De komende jobeel. De jobeel is de ramshoorn, waarop werd getoeterd ter inleiding van het jubeljaar, waarin aan alle sociale wanorde een einde werd gemaakt.

Er zijn natuurlijk nog tal van mogelijkheden, om de kerkelijke en theologische folklore te verrijken. Maar toledooth hebben we alvast als een aanwinst.

Kegge zei evenwel: Zeg het maar in je moerstaal man! Dat staat in de "Camera Obscura".

Uit: "Fries Dagblad".

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VAN DOMINEES EN GEMEENTEN

door JOHN DE HAAS

(21)

Dr. Herman Bavinck — als student en predikant

Wie leest of schrijft over de geschiedenis van de Gereformeerde Kerk in de tweede helft van de negentiende en het begin van de twintigste eeuw, komt steeds de namen van twee mannen tegen, die een enorme invloed hebben uitgeoefend op het Gereformeerde leven van hun dagen. Zij steken als torens boven het kerkvolk van die tijd uit. Het zijn Abraham Kuiper en Herman Bavinck. Ze hebben samen heel wat besproken en heel wat gedaan, ze waren goede vrienden en hun namen worden dan ook vele malen in één adem genoemd.

En toch waren hun karakters zo verschillend, evenals hun afkomst en levensloop.

Zoals bekend was laatstgenoemde de oudste zoon van Jan Bavinck, de uit Graafschap Bentheim afkomstige Afscheiden dominee, toerentijd te Hoogeveen. Hij werd geboren 13 december 1854, een week nadat de Theologische School te Kampen was geopend. Met zijn ouders verhuisde hij in 1857 naar Bunschoten en vandaar in 1862 naar Almkerk.

Reeds op het gymnasium kwamen zijn bijzondere gaven naar voren en zijn leermeesters hadden hoge verwachtingen van hem. En we mogen rustig zeggen, dat hij die niet heeft beschaamd. Zijn vader had hem naar het Zwolse gymnasium gezonden, toen nog Latijnse School geheten. Het onderwijs stond hier op hoog peil en hij heeft zich hier in het bijzonder grote bedrevenheid in het Grieks verworven. Zo zelfs, dat hij, toen hij later eerstejaars-student aan de Theologische School was, aan de oudste studenten aldaar, soms vele jaren ouder dan hijzelf, onderwijs in die taal heeft gegeven.

In 1873 deed hij eindexamen, en nu was het volgende station de Theologische School. Ja, dat zou men denken van de zoon van een Chr. Geref. dominee. Maar Herman had andere plannen. Hij wilde naar Leiden, naar de Rijks-academie daar, om er persoonlijk kennis te maken met de moderne theologie, die daar door Scholten, Kuinen en Tiele werd gedoceerd. Hij wilde een wetenschappelijke opleiding volgen, en was er zich van bewust, dat hij deze te Kampen niet kon ontvangen, hoe goed en degelijk Gereformeerd het onderwijs daar ook was. Zijn vader had echter juist in het jaar, dat zijn zoon de gymnasiale studien beëindigde, in 1873, het beroep naar Kampen aangenomen, en hij wilde gaarne, dat deze althans zijn eerste studiejaar te Kampen zou doorbrengen. Herman heeft dat toen ook als een gehoorzaam zoon gedaan, doch in het volgende jaar zei hij, althans voorlopig, Kampen vaarwel en liet zich te Leiden als student inschrijven.

Dat gebeuren heeft toen heel wat deining veroorzaakt in de Chr. Geref. Kerk. Stel je voor: uitgerkend de zoon van de predikant van de gemeente te Kampen, het Jeruzalem der kerken, waar de opleidingsschool was gevestigd, en die later eveneens in het predikant wil dienen, gaat me daar naar een openbare universiteit!

Het geval werd druk besproken, ook in de kring der Kamper docenten. Het valt op, dat juist die zachtmoedige Brummelkamp het zich zo erg aantrok. Deze voegde vader Bavinck het scherpe woord toe: "Gij vertrouwt Uw zoon aan den leeuwenvul toe!", maar deze antwoordde: "Ik vertrouw op de genade Gods, die machtig is mijn kind te bewaren".

Wij mogen dankbaar zeggen, dat inderdaad de Here in Zijn genade Herman Bavinck heeft bewaard. Toen hij te Leiden kwam was hij niet de enige student van Chr. Geref. Huize. Hij vond er Nieuwhuis, die in de natuurkunde, en Lucasse, die rechten studeerde, en waarmede hij spoedig vriendschap sloot. Met z'n drieën vormden zij een clubje, dat zich met

de andere studenten weinig bemoeide en waaruit later de S.S.R. is gegroeid. Van het studenten-corps waren ze geen lid. Wel had in het begin Bavinck zich er bij aangesloten, doch al spoedig bleek hem, dat hij daar nimmer thuis kon zijn. Toen hij "groen" begon te lopen, verlangde men van hem, dat hij zou "vloeken als een echte matroos". Men zou de zoon van die fijne Afscheiden dominee wel eens krijgen! Uiteraard weigerde hij dit en hij vroeg zijn predikant te Leiden, Ds. J. H. Donner, om raad. Deze gaf hem te kennen, dat iemand van Geref. belijdenis daar niet thuis hoorde, waarop Bavinck zich toen onmiddellijk heeft teruggetrokken.

Er waren overigens gevaren genoeg aan de Leidse Academie voor iemand van Gereformeerde belijdenis. Die waren uiteraard gelegen in het onderwijs, dat daar werd gegeven. In het bijzonder heeft Prof. Kuinen, de zeer bekwaame Oud-Testamenticus, een blijvende invloed op Bavinck uitgeoefend. In zijn onderwijs gaf hij zulk een kritiek op de Heilige Schrift, dat het goddelijk gezag van deze totaal ondermijnd werd. Hij deed dit echter met zulk een objectieve weergave van de meningen zijner tegenstanders, en zo humaan, dat men, vóór men het wist voor dit standpunt was gewonnen Bavinck had grote achtung en bewondering voor Kuinen, en hij heeft zich niet geheel aan zijn argumenten kunnen onttrekken. Dat heeft hem bange dagen gekost, dagen van twijfel en strijd. Ook nadat hij zijn studie te Leiden had voltooid, erkent hij in zijn brieven, dat hij er zich soms ongelukkig onder voelde. Aan een vriend schreef hij: "Leiden is me van veel nut geweest; ik hoop het altijd dankend te erkennen. Maar het heeft me ook dikwerf zeer arm gemaakt, me ontnomen, niet alleen veel ballast (daar ben ik blij om) maar ook veel dat ik thans in den lateren tijd, vooral als ik preken moest, als onmisbaar voor eigen geestelijk leven leerde beschouwen."

Heb ik iets aan Leiden te danken dan is het dit: den tegenstander trachten te begrijpen . . .

In 1878 werd Bavinck tot theologisch kandidaat bevorderd en in datzelfde jaar tot kandidaat in de Semitische Letteren. Hij begint dan te werken aan zijn dissertatie, om te promoveren, alweer natuurlijk te Leiden, tot doctor in de theologie. De promotie had — hoe kan men het anders verwachten — "cum laude" plaats.

En dan keert hij naar Kampen terug, om nog eens kandidaats in de theologie te doen, nu om toegang tot het predikant in de Chr. Geref. Kerk te verkrijgen. Bij dit examen werd hem ook opgegeven een gedeelte uit het Griekse Nieuwe Testament voor te lezen. Nu moet men weten, dat in die tijd dit examen werd afgenomen door de Curatoren, waaronder er meerdere waren, die op artikel 8 der Dordtse Kerkenorde predikant waren geworden, en dus nimmer Grieks hadden behoeven

te leren. Maar men wilde toch wel eens horen, of Bavinck het wel kon. Deze begon te lezen en zette er al spoedig zulk een vaart achter, dat de heren het niet konden bijhouden. Nadat er een paar schuchtere vragen waren gesteld, zei Bavinck: "Zullen we maar verder gaan?" En daar ging het weer in sneltreinvaart. De curatoren gaven het spoedig op en Bavinck was voor dit gedeelte geslaagd.

Tot het examen behoorde ook het houden van een proefstuk. Het opgeven van de tekst was opgedragen aan de oude Ds. Bulens, curator van Gelderland. Deze liet Bavinck preken over Mattheus 15:14a: "Laat ze varen; zij zijn blinde leidlieden". . . Het was duidelijk, dat hier werd heengegeven naar de Leidse hoogleraren en Bavinck was woedend, toen de tekst onder zijn ogen kwam. Aanvankelijk weigerde hij hierover te preken, maar op aandringen van zijn vader stemde hij tenslotte toe. Met nauw bedwongen toorn begon hij zijn toespraak aldus: "Waarom men deze tekst juist mij heeft opgegeven, laat zich licht bevredigen. Met opzet heeft men de woorden: "der blinden" weggelaten. Het ontbreekt er nog maar aan, dat men er ook die aan toevoegde. Doch dat dorst men blijkbaar niet aan". Ds. Bulens veranderde zichtbaar van kleur en ook de andere curatoren zaten in spanning. Maar zonder incident liep het examen verder af en Bavinck werd met lof tot candidaat bevorderd.

De gedachte, die Ds. Bulens tot uitdrukking bracht, leefde echter algemeen in de Kerken der Scheiding. Ds. H. Beuker beoordeelde Bavincks dissertatie zeer gunstig in "De Vrije Kerk" en voegde er aan toe: "Dr. Bavinck is, voorzover wij weten, de eerste van de Chr. Geref. Kerk, die zich zo lange tijd aan de gevaarlijke dampkring der landsacademie waagde, als gevorderd werd om naar de graad van doctor te dingen en dus de eerste "Theologiae Doctor" onzer Kerk. Wij danken God, dat dit waagsstuk — wat dat blijft het toch altijd — zo goed is afgelopen".

Niet lang daarna is Bavinck predikant geworden. De gemeente te Franeker beriep hem en 13 maart 1881 deed hij er intrede. Maar hij is er niet lang geweest. Reeds binnen het jaar, in februari werd hij te Amsterdam beroepen. Hem werd hier bijna het dubbele salaris aangeboden als hij te Franeker kreeg. Het was zeker eervol: nog geen jaar predikant te zijn en dan reeds te worden beroepen naar de grote gemeente in de hoofdstad! Hij bedankte echter.

Doch in diezelfde maand werd er een beroep van geheel andere zijde op hem gedaan. Reeds in 1880, kort vóór zijn promotie te Leiden, was hem een professors-kathedra aangeboden aan de Vrije Universiteit, die in oktober van dat jaar zou worden geopend. Bavinck stond zeer sympathiek tegenover deze inrichting van onderwijs en hij aanvaardde aanvankelijk de benoeming, doch kwam er enige oogen later op terug. Hij wilde toch liever eerst zich stellen in dienst van de Kerk, waartoe hij behoorde en die hij lief had.

En nu, in februari 1882, werd hem wederom aangeboden te gaan doceren in Amsterdam. Doch ook nu bedankte hij. In datzelfde jaar, in augustus, zou namelijk de Synode der Chr. Geref. Kerken bijeen komen en er zouden hoogleraarbenoemingen worden gedaan voor de Theologische School te Kampen. Bavinck hoopte, dat

hij zou worden benoemd. Aan Ds. J. W. Felix, president-curator van de V.U. schreef hij: "Ik heb mijne Kerk lief. Liefst arbeid ik aan haar opbouw. De bloei harer Theologische School gaat mij na ter harte. Daar is aan die inrichting echter veel, dat dringend verbetering behoeft. De Christ. Geref. Kerk is daarvan grootdeels overtuigd en zal op de a.s. Synode in Augustus op verbetering bedacht wezen. Eerlijk gesproken, heb ik nu een stil verlangen en hope (het recht tot beide is toch niet enkel aan mijn eerezucht ontleend?) dat die Synode mij eene plaats aanbiede aan hare School. Veel bekorends heeft die plaats zeker niet, maar mij trekt ze aan in het belang der kerk, dien ik dien. Ik weet ook zeer goed, dat die hope, die ik koester, best beschaamd kan en naar sommige gegevens te oordeelen ook beschaamd zal worden."

Maar zoolang onze kerk nog niet, door mij op de a.s. Synode niet te benoemen, openlijk verklaard heeft, dat zij van mij aan haar school niet gediend wil wezen, zoolang gevoel ik voor mijzelf geene vrijheid, de krachten die ik

(Vervolg op blz. 8)



ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het Departement van de Premier

HET HERITAGE ONTARIO CONGRESS

Heritage Ontario is een uniek openbaar forum, gevormd om al On'ario's culturele groeperingen gelegenheid te geven tot contact en samenwerking zowel onderling als ook met de overheid.

Het multi-culturele karakter van onze samenleving zal het middelpunt van de discussies vormen.

Het Heritage Ontario Congress het openbare forum onder bescherming van de Ontario regering zal worden gehouden in het Skyline Hotel in Toronto op 2, 3 en 4 juni.

Heritage Ontario zal nagenoeg 1000 deelnemers in de gelegenheid stellen tot het bespreken van een grote verscheidenheid van onderwerpen.

Enkele hoogtepunten van bespreking zijn o.a.:

- Wat betekent het om Canadees te zijn?
- De hoedanigheid van burgerschap in een multiculturele samenleving.
- Behoort een immigrant zijn cultuur te behouden of er afstand van te doen?
- Hoeveel plaats zou er moeten zijn in het schoolsysteem voor verschillende culturen in de Ontario gemeenschap?
- Canadees onderdeel in opvoeding.
- Jeugdcultuur - - - waarin het verschilt.

De regering van Ontario beklemtoonde een eerder gedane verklaring, dat Heritage Ontario het tot nu toe meest ingrijpende openbare onderzoek zal worden inzake de Canadese culturele identiteit.

Verder aangekondigde hoogtepunten voor de Congress workshops zijn:

- Cultureel nationalisme — wat en waarom?
- Vrouwenrechten en veranderde sociale gewoonten.
- De aanpassing van sociale voorzieningen aan culturele behoeften.
- Discriminatie in de wetgeving.
- De Indiaanse zaak voor een speciale plaats in de samenleving.
- Canadese identiteit - - - federale/provinciale verantwoordelijkheden.
- Oud worden met culturele shock.

Workshops en vergaderingen worden inmiddels gehouden in verschillende centra om brede interesse te stimuleren voor het Congress.

The Hon. WILLIAM G. DAVIS
PREMIER OF ONTARIO

Gebed voor de buurman

De buurman naast me heeft zijn zoon verloren en ik zie 's avonds wat hij moet doorstaan. Nog is zijn pas gewend aan 't rappe gaan der korte stappen die bij kind'ren horen.

De hand hangt leeg — 't ontvangen is een waan — geen kleine knuist zal daarin warmte boren. Zijn hoofd neigt iets, al zou 't rumoer verstoren de blijde vragen — Het is afgedaan!

Hij heeft zijn hart gesloten met de haat, zoals een huis met dicht beslagen ruiten de zon verwerpt en 't licht niet binnen laat. . .

Grijpt Gij zijn vuist die in de ruimte slaat, nog voor Uw scherm de avond af gaat sluiten, en vraag Uw Zoon, of Hij eens met hem praat.

Overgenomen — Auteur onbekend.

VAN DOMINEES EN GEMEENTEN

(Vervolg van blz. 7)

hebben mocht, aan haar te onttrekken en aan een andere inrichting voor Hooger Onderwijs mij te verbinden. Aan haar dus de eerste keuze; daarna ben ik vrij".

De vraag was dus voor hem: Zal de Chr. Geref. Kerk, met het oog op Bavincks opleiding en studie aan de openbare Academie, aan deze haar vertrouwen willen schenken? De Friese kerken kozen Bavinck als één harer afgevaardigden naar de Synode. Daaruit bleek reeds, dat de Kerken van de provincie, waarin hij predikant was, hem inderdaad verrouwen. Hij als "jong broekje" van nauwelijks één jaar predikant, reeds naar de Synode: hij zal wel van alle afgevaardigden de jongste zijn geweest. Daarbij was hij nog ongehuwd: pas veel later is hij getrouwd.

Was er dus vrees bij Bavinck geweest, deze vrees is geheel beschaamd geworden. Want met 39 van de 40 stemmen werden zowel hij als Ds. Wielenga tot hoogleraar benoemd (Lindeboom had iets minder).

In zijn dagboek schrijft Bavinck: "Treffend oogenblik voor mij en mijn vader". Want beiden waren lid van deze Synode, en zelfs stonden beiden op de grollijst. Ook vader Bavinck ervoer deze dag als een van de opmerkelijke dagen van zijn leven. In later jaren heeft hij zijn eigen leven beschreven en zegt dan van deze dag: "Ik was 28 jaren oud, toen ik tot Docent aan de Theol. School door de Synode in 1854 in Zwolle gekozen werd, en mijn oudste zoon Herman had den leeftijd van 28 jaren bereikt, toen hij in 1882 in dezelfde stad tot Professor aan dezelfde inrichting benoemd werd. Ik en mijn zoon werden dus 28 jaren na elkander, elk op 28-jarigen leeftijd, in dezelfde stad, tot dezelfde betrekking, aan dezelfde inrichting benoemd, om namelijk mede te arbeiden aan de opleiding van jongelingen tot de H. Bediening. Ik bedankte voor mijn benoeming, maar mijn zoon nam zijne benoeming nog staande de vergadering aan, verklarende, dat hij God om deze betrekking aan de Theol. School had geboden".

Spoedig liep nu Bavincks ambtsperiode te Franeker af. Op 8 oktober van dat jaar nam hij afscheid van zijn gemeente, om 9 januari 1883 te Kampen te inaugureren. Over zijn werkzaamheden als professor een volgende maal.

(Wordt vervolgd)

Beelden van en uit NEDERLAND



Boeren-Perspectief

De oud-minister en Tweede Kamerlid Bauke Roolvink vertelt: "Mijn eerste centen, inderdaad centen, twaalf per uur, verdiende ik als klinknageljongen op een scheepswerf te Leeuwarden. Ik moest die nagels hoet maken in een kolenvuurij die ik aan hield met zo'n ouderwets blaasbaigje. Ik was weliswaar naar de ambachtschool geweest, maar ik zag dit baantje als een springplank naar de machinefabriek. Trouwens je was toen blij dat je werk had. Je nam alles wat je niet zo leuk vond op de koop toe, in de hoop op beter."

Dat was verleden tijd.

Roolvink is geboren in 1912 en hij spreekt dus over de jaren vóór de crisis.

Voor mij liggen de nieuwe landbouwlönen, die voor de hoogst gekwalificeerde landarbeiders oplopen van f 175,10 voor een 18-jarige tot f 269,40 per week voor iemand boven de 22 jaar. Dit loont verdient men in een arbeidstijd van 2495 1/2 uur per jaar. Wij Nederlanders zijn nu eenmaal voor perfectie, vandaar dat 1/2 uur. Hier bovenop komt er voor de boerwerkgever premie voor de sociale verzekering, zodat een landarbeider het bedrijf een kleine f 15,000 per jaar kost.

Niemand zal dit een landarbeider misgunnen, maar de praktijk is, dat het aantal steeds terugloopt, evenals trouwens bij de boeren, omdat in vele gevallen de boer het niet kan of het niet wil betalen. Als men de bruto-opbrengst van een veehoudersbedrijf ziet (de bouwbedrijven zijn speciaal in de graanhoek de laatste jaren minder rendabel) dan is het moeilijk aan te nemen, dat er niet dik wordt verdiend. Speciaal op bedrijven met gezinshulp en die al een tijd geleden zijn ingespannen. Voor een jonge man, die nu boer wordt, liggen de investeringskosten wel erg hoog. Met f 100.000 kom je nog niet eens zo ver.

Maar voor een gevestigd bedrijf van b.v. 40 melkkoeien — en dat zijn tegenwoordig lang niet de grootste — mag men bij een goede productie van ± 4500 kg melk per koe en verkoop van jongvee

op een bruto inkomst rekenen van ongeveer f 100.000.

Dat is nogal een en ander.

In deze sector van de landbouw zijn de klachten, die enkele jaren geleden nogal luidkeels en met demonstratieborden werden uitgedragen, wel enigermate versterkt. Toch is risico niet uitgesloten. Naar twee kanten.

De laatste vijf jaar hebben een overvloedige grasoogst gegeven. Dit leidde tot een steeds talrijker veebeslag en hogere melkproductie. Het marktbericht vermeldde deze week (14-20 mei) prijzen voor melk- en kalfkoeien tot f 2250 per stuk. Neem eens aan, dat er ook een minder vruchtbaar jaar tussen komt, dan zal men ondanks voorlichting en kunstmest dieren moeten afzetten en dat betekent dan kapitaalverlies. Het andere risico ligt op het gebied van de marktsituatie in en buiten Europa. Is nog maar kort geleden, dat er een "boterberg" bestond en de kostelijke roomboter voor een krats van de hand moest worden gedaan, verwerkt tot veevoer en andere producten. En de Nederlanders maar margarine eten! Het vorige jaar dreigde er een tekort aan boter.

Momenteel schijnt er zich zo geen berg, toch weer een heuvel te vormen. De hoop is natuurlijk gericht op de uitbreiding van de E.E.G., zodat het afzetgebied groter en — wat belangrijker is — meer stabiliteit biedt. Tot de nieuwe common market-partners behoort echter ook Denemarken, en de Denen hebben natuurlijk de ogen ook open. Er zijn nu plannen om door instelling van een grondbank en door ruilverkaveling, d.w.z. sterkere en grotere bedrijven, de basis van de boerderij steviger te maken.

Maar daar is ook zo iets als de vrijheid.

In streken waar vooral kleinbedrijf bestaat, — Twente, delen van Gelderland — moet men van die geïndustrialiseerde bedrijven niets hebben en houdt men ruilverkaveling tegen.

Dr. Mansholts streven naar grote bedrijven en minder boeren valt in die streken niet in goede aarde.

De voorzitter van de E.E.G.-commissie is ook buiten de landbouw nogal eens in de publiciteit. Voortvarend als hij is, komt hij met ideeën en plannen, die zowel op economisch als politiek terrein niet overal met instemming worden begroet. Hij blijft de socialist, die steeds weer van bovenaf en centraal geleid, de herstructurering van ons staatkundig en maatschappelijk bestel wil doorvoeren. Nadat hij van vice-voorzitter, belast met landbouwzaken, voorzitter is geworden, laat hij zich nog meer gelden en komt daardoor nog al eens in conflict met de Raad van ministers, die het beleid behoort vast te stellen.

Deze Nederlander is ongetwijfeld een man van gezag in Europa, maar er is nog geen Verenigd Europa en het zal ook nog wel een aantal jaren duren voor we zover zijn. Intussen heeft de Europese commissie opnieuw een waarschuwing laten horen over de uitzichten van de Nederlandse economie.

Nederland prijst zichzelf, door te hoge lonen en prijzen, uit de wereldmarkt, zo werd gezegd.

De Regering heeft nu op 23 mei een gesprek aangekondigd met het bedrijfsleven om matiging voor 1973 over heel de linie te verzekeren.

Enkel over de maand april bedroeg de prijsstijging alweer meer dan 1 procent. In de eerste vier maanden reeds 3,9 procent! De leiders van de D.S.'70 en de Katholieke Volkspartij dringen aan op een krachtiger houding.

De Regering heeft nu reeds verhoging van de B.T.W. aangekondigd, wat het leven weer duurder zal maken. Zij wil daardoor de zelfstandigen helpen een oudedags-reserve te vormen. Daardoor wordt

een deel van het inkomen belastingvrij gemaakt. Ook voor het spaarloon worden fiscale faciliteiten toegezegd. Deze plannen hebben zeker veel instemming maar... wanneer keert de wal het schip van onze sociale voorzieningen?

Er is hier en daar wel iets radicaal mis.

We moeten buitenlandse arbeiders houden, omdat de Nederlandse (100.000 werklozen!) het vuile werk niet willen doen. Het ziekteverzuim is epidemisch. Staatssecretaris Rietkerk (voorheen adjunct-directeur van de Christelijke Emigratie Centrale) zint op maatregelen om dit kwaad tegen te

gaan. De werkloosheidsuitkering is in sommige gevallen hoger dan de lonen. De bezem zal er een keer doorheen moeten!

De Evangelische Omroep wordt C-omroep. Dit betekent dat met ingang van 1 oktober a.s. deze vereniging een veel groter aandeel krijgt in de uitzendingen van televisie en radio. De voorzitter, Ds. Glaschouwer noemde het een verhoging van het gebed. De E.O. komt nu wel voor een veel zwaardere opgave te staan. De programma's zullen een grotere diversiteit moeten vertonen. Er zijn nu vele leden, die zowel de

N.C.R.V. als de E.O. steunen. Op 83-jarige leeftijd is overleden de bekende theoloog prof. dr. Th. C. Haitjema, 36 jaar lang kerkelijk hoogleraar van de Hervormde Kerk aan de Rijksuniversiteit van Groningen. Hij keerde zich in zijn publicaties sterk tegen Kuiper en stond open voor de dialectische theologie van Karl Barth, over wie hij reeds in 1926 een boek schreef. Hij doceerde dogmatiek, kerkrecht en vaderlandse kerkgeschiedenis.

Veel werken verschenen van zijn hand.

Cn.

CJL / CLAC Present Submission

The CJL Foundation and the Chr. Labour Association of Canada have presented a submission to the Standing Committee on Labour, Manpower and Immigration of the House of Commons, from which we quote the following:

The CLAC and the Foundation believe that trade unions as well as employers' organizations should honour principles which are wholesome and fundamental to the well-being of all — employers, employees as well as the nation as a whole. We advocate that both labour and management, in their daily activity, demonstrate the love for God and neighbour commanded by Scripture. Being committed to the Word of God, we confess that man's entire life should reflect a deep and genuine concern for peace, justice and liberty and that, therefore, managers and tradesmen, as well as their respective organizations, should respect the all-embracing authority of the Almighty.

Because of the Christian principles we cherish, we are of the conviction that every worker, regardless of his "race, national origin, colour, religion or sex", is entitled to the rights and freedoms enumerated in *The Canadian Bill of Rights*. Furthermore, we firmly believe it to be the Government's God-given duty to ensure that no one is being discriminated against and that all enjoy true legal equality of opportunity. To fail in that task is to fail justice.

In view of the foregoing, we shall limit our comments to those sections of *Bill C-183* which we believe to be of significance to the workers' daily life and civil liberties.

As Christian movements, we are in no way committed to strengthening a collective bargaining system based on a modern version of the class struggle. We do not at all favour the widespread notion that collective bargaining, as it is further entrenched by *Bill C-183*, must be "an adversary system" in which disputes may periodically be put to a test of economic strength in the form of a strike or lockout. Neither do we share the popular belief that conflict between employer and employee, between union and management, is inevitable and plays an essential role. We also reject both "business unionism" and "bread-and-butter" unionism as now propagated.

For a variety of reasons, therefore, this Committee and Parliament should seriously question whether the present collective bargaining system (based on the individualistic employer-by-employer, trade-by-trade, majority-rule concept), including the right to strike and to lock out, can meaningfully cope with the new problems thrust upon the workforce and whether the capitalist-oriented employers' organizations and the secular trade unions even try to rise to the challenge of trying to find a viable substitute for what Royal Commissioner Ivan C. Rand rightly branded "the crudely developed bargaining, conciliation and strike ritual." The Committee would do well

(i) to study in depth the collective bargaining system, especially in relation to the alienating effects of today's work situation; and

(ii) to recommend that the Government and all who are co-responsible for the just development of societal life jointly tackle this mammoth task be-

fore we are faced with a workers' revolt that will make a shambles of our present, wholly inadequate collective bargaining schemes.

The Preamble will help Canadians only if it assumes real meaning in our nitty-gritty work situation. Unfortunately, this proposed amendment is just so much window dressing. As we shall demonstrate, nowhere does *Bill C-183* insist that employers and trade unions "recognize and support freedom of association" (see par. 2 of Preamble). Nowhere does *Bill C-183* fully implement "Convention No. 87 of the International Labour Organization concerning Freedom of Association and Protection of the Right to Organize" (see par. 3 of Preamble). Nowhere does *Bill C-183* specifically prohibit the exclusive and coercive unionism that has made it impossible for the worker to be "free to join a trade union of his choice" (see Section 110). While *Bill C-183* in Section 185 makes life slightly easier for a limited number of people, it in no way approaches the spirit and letter of *The Canadian Bill of Rights* and the United Nations' *Universal Declaration of Human Rights* which guarantee the freedoms of association and religion and forbid discrimination because of "religion" (see Section 5(3) of the *Canadian Labour Code*).

We recommend that Parliament repeal Section 161 in its entirety as well as Section 162(3) and replace Section 161 by the following provision:

No collective agreement shall contain a provision requiring, as a condition of employment, membership in or financial support of a specified trade union or granting a preference of employment to members of a specified trade union or to such persons as a specified trade union may approve.

In addition, we recommend that Parliament repeal Section 185(e) which reads as follows:

No trade union and no person acting on behalf of a trade union shall

(e) require an employer to terminate the employment of an employee because he has been expelled or suspended from membership in the trade union for a reason other than a failure to pay the periodic dues, assessments and initiation fees uniformly required to be paid by all members of the trade union as a condition of acquiring or retaining membership in the trade union;

and its replacement by the following:

No trade union and no person acting on behalf of a trade union shall

(e) require an employer to terminate the employment of an employee because he refuses to join or pay dues to the trade union;

Neither support nor non-support of any trade union should in any way affect an employee's right under the Code. Section 161 and Section 162(3) now give trade unions and employers their collective agreements, the right to decide for the employee which union he should join and financially support. The words "his choice" in Section 110 obviously mean that

it is the employee's choice and not the trade union's or the employer's choice which should be decisive.

It is clear that Section 161 and Section 162(3) prevent Canadian workers from enjoying equality before the law in that they are prevented from exercising the freedom of association guaranteed to them in the Preamble and in Section 110 of the Code. Despite the express meaning and declaration of *The Canadian Bill of Rights*, many workers have been reduced to second-class Canadians in that many trade unions, with the consent of employers and the Government, deny citizens the freedom of association, the freedom of religion and the freedom of choice. The freedom to associate includes the freedom to dis-associate. Parliament should therefore allow the Preamble and Section 110 of the Code to become a reality by repealing Section 161 and Section 162(3) which now sanction the "intimidation" and "coercion" specifically prohibited in Section 186. The freedom of association should be more than just a pious phrase. Its purpose should be to safeguard the employee's civil right to associate with like-minded fellows and to organize themselves on a common basis in the trade union of their choice, not someone else's. In any event, the genuine strength of a union does not lie in its captive support, but in the voluntary allegiance of employees who are in agreement with its principles and objectives.

We regard compulsory union support as a totally unwarranted restriction on the right to work. Employers, trade unions and Parliament should remember that the right to work comes from God and was not created by them. If anything, they should protect it. In this connection, it is relevant to cite the *Universal Declaration of Human Rights*, Article 23(1) of which reads:

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

It is our hope that Parliament will recognize the urgency of the situation and act accordingly. To do less is neither to do justice nor to act charitably.

"Punch Card Voting"

Grand Rapids (NS) — Citizens of this city had an opportunity to vote by a new "punch card voting" system, in the primary presidential elections.

Every voter was given a demonstration of the system at the polling place before he voted. He is given a punch-card ballot, which he inserts in the voter recorder after he enters the booth. He votes by pushing the stylus in a hole opposite the name of the candidate of his choice. He puts the punched ballot in an envelope, leaves the booth and hands in to the election worker, who deposits it in a ballot box.

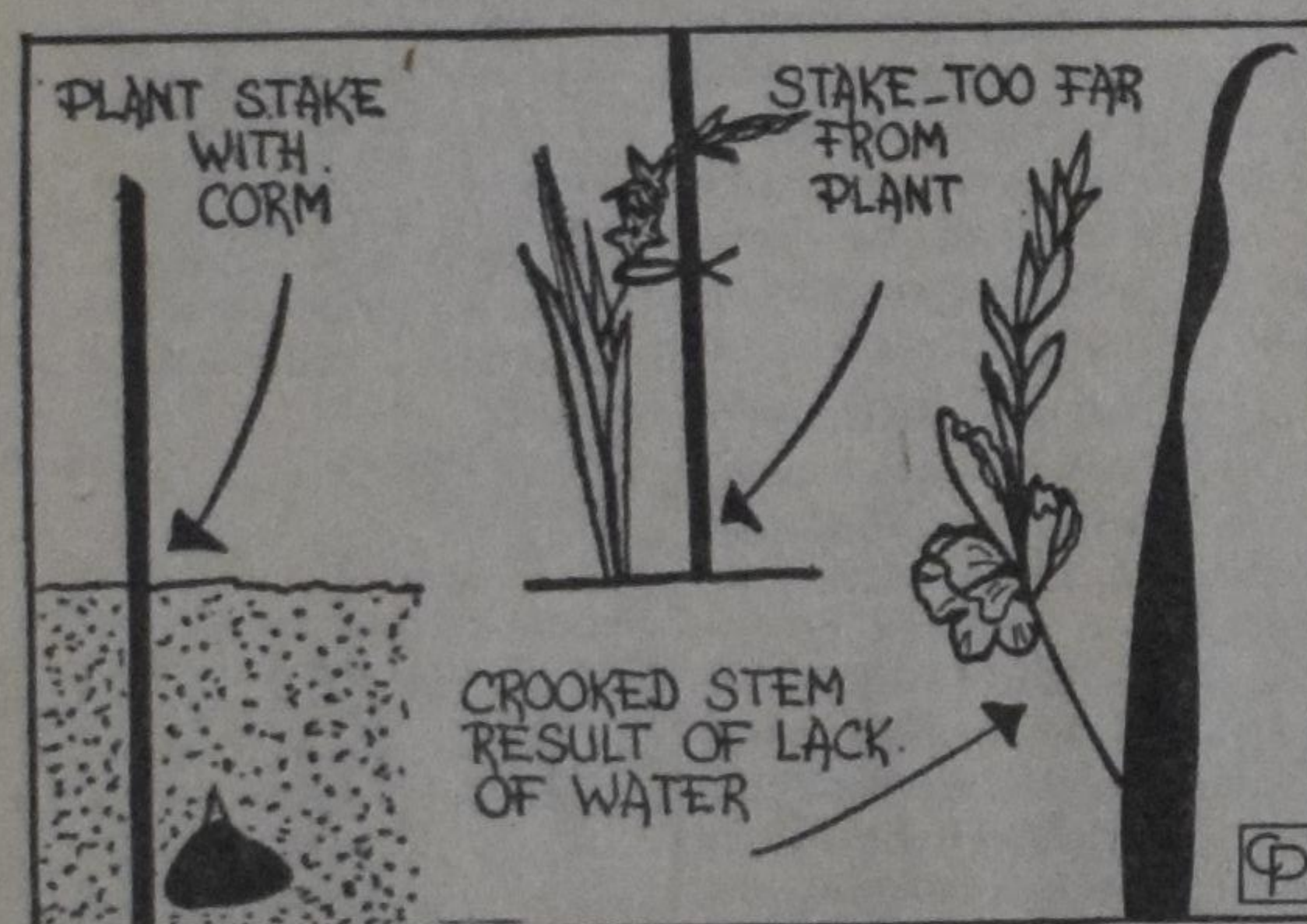
After the poll closes, the ballots are taken to a Counting Center, where they are removed from the envelopes and fed into the computer.

The machine tabulates the votes, issues periodic reports on running totals and produces a full precinct-by-precinct tally upon completion of the run.

Officials claim that the speed and accuracy of the new system are superior to other voting methods.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Glad Blooms Till Frost

By EDNA HALLIDAY

Distributed by Central Press Association

SUCCESSOR plantings of gladiolus corms can continue until the end of June to provide late bloom right up to frost.

Seven good points to follow in planting are: 1—Select clean, bright corms; 2—plant in a sunny, well-drained location; 3—improve the soil with organic material such as compost or peat humus; 4—fertilize at planting and repeat one to three times if the soil is not very fertile; 5—water as required to keep the soil moist, but not water-logged; 6—to avoid deep cultivation, mulch to eliminate weeds and conserve moisture; 7—spray when necessary to control insects and disease.

As shown in the accompanying GARDEN-GRAPH, if you are growing gladioli to display in fall flower shows, set the stakes when you plant the corms. Otherwise, as shown, if you wait till later to stake the plants, the stake must be set not too far away so as not to injure the corm and this usually results in bending the stalk.

July and August often are dry months and gladioli suffer from over-dryness. As shown, they often grow a crooked stem because of lack of water. This usually can be prevented by watering them on dry days.

Do not top sprinkle during hot weather. Instead, remove the nozzle from the hose and let the water soak the ground.

(© 1970, King Features Syndicate, Inc.)

Lakewood Christian Conference Grounds a vision

We have received the following communication.

"You mean 'Lakewood Camping Grounds', don't you? Without a building suitable for retreats or conferences aren't you being somewhat presumptuous in talking about a 'Conference Grounds'? And just how do you go about making a camp-site 'Christian'?"

There is only one way in which we can answer such questions: We have seen a vision! We have seen a vision of a Christian Conference Grounds.

About 15 miles north-east of Sarnia and 2 miles north of Cam-lachie, there is a 156 acre tract of woodland and wildlife. At present it is used primarily as a camping grounds featuring nature trails, a playground, a store, and washroom facilities, all within a ten-minute

walk from the lovely beach on Lake Huron.

Now that winter has finally left us there are numerous signs of life all over the grounds. Besides the usual spring-time appearance of flowers, animals, and birds, (the retired couple in the mobile home who look after the grounds have resumed their bird-watching hobby and have already identified 41 different species), there has also been an early appearance of human activity. On Saturdays groups of people come out to clean up, plant trees, work on erosion control, and many more pre-season chores.

A quantity of silver maples have been planted already, and we are now looking for spruce and pine trees. The Department of Lands and Forests have kindly promised to aid us in any way regarding conservation problems, and they hope to be out shortly to survey the land.

Perhaps some of you who are interested in wildlife and plants would like to help in taking inventory. At the time of writing, the forest floor was just carpeted with spring flowers, especially dog-toothed violets. We look forward to identifying many more.

All this is the scene of the vision. Join us this summer and share our vision, for it is already materializing. As Christian families camp together in a relaxed atmosphere there is a new opportunity to find each other again, to talk, pray, and have fun together. And as we play together, sing around a campfire, or walk for hours along

the trails; sharing joys, secrets, and perhaps difficulties, we find a deeper sense of community with God, each other, and the creation.

A garden picture emerges: in our newly strengthened community we together not only enjoy the creation, but we find time to exercise our stewardship; to stop wanton destruction of nature, to restore damages, to help preserve wildlife. Our camping trip becomes an excellent opportunity to discover that creation is God's garden and that we have been told to keep it for Him.

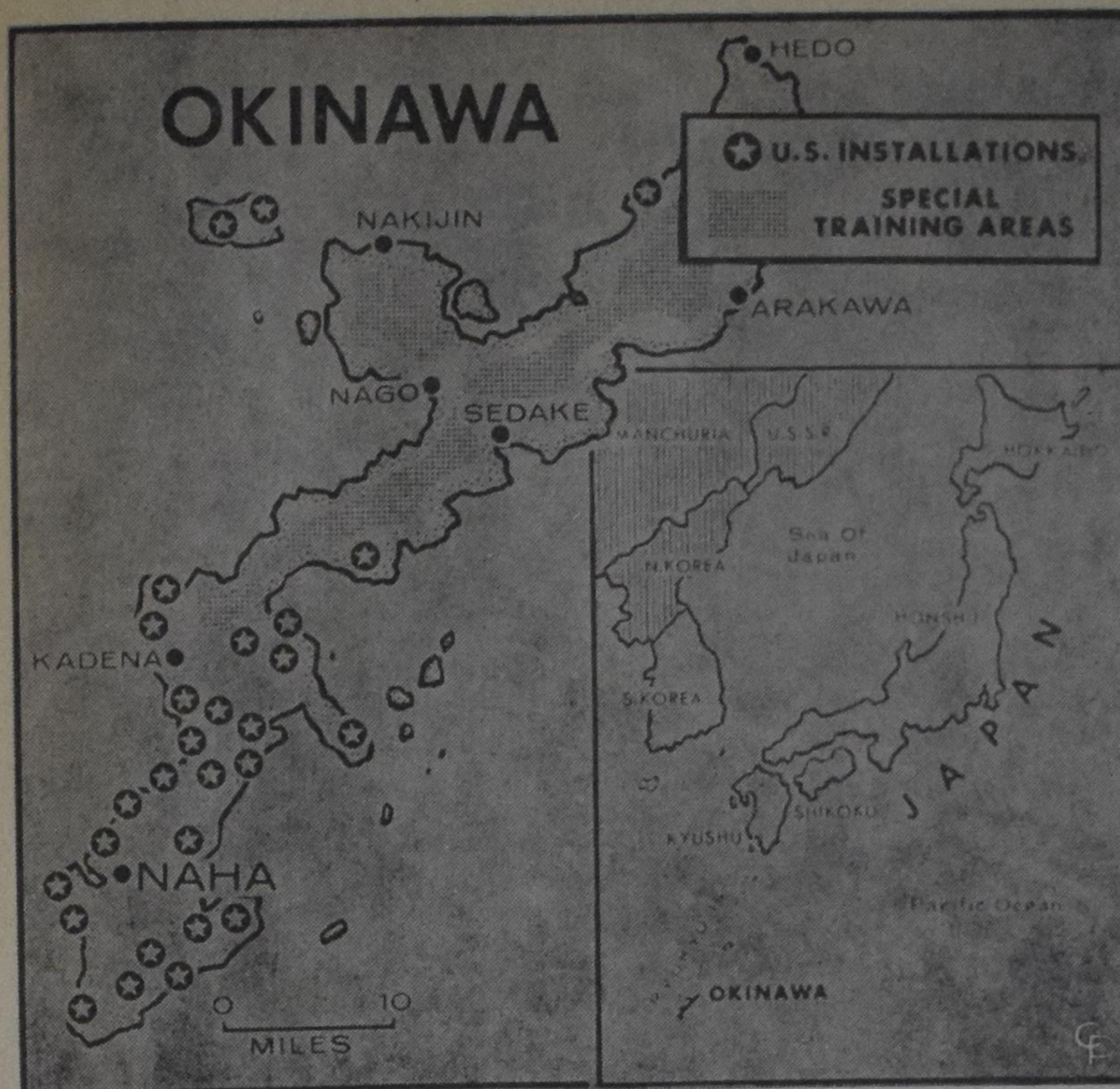
This summer our vision will keep us busy for we have an active program. To add to your camping enjoyment we are planning films, group sessions, sing songs, devotions, and informal worship services. Also, several special activities are being scheduled for weekends. In another month things will be more definite. If you would like to become involved, just send us a note.

A Conference? We're not quite ready for that yet. But our vision reveals buildings, dormitories, some form of accommodation for older people, and generally more extensive facilities. These will come, God willing, but for now we look forward to this year's campers.

And we'll supply the firewood...

LAKEWOOD CHRISTIAN
CONFERENCE GROUNDS
P.O. Box 253
Sarnia, Ontario

A subscription to
CALVINIST-CONTACT
is an appreciated present



RETURNED TO JAPAN — Okinawa, captured by the U.S. in World War II, was returned to Japan this month. The U.S. will continue to use its installations (shown on map), but would keep nuclear weapons off island.

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THE WORLD AROUND US

THE WORLD COUNCIL OF CHURCHES AND SOUTH AFRICA

The apartheid policy of the South African government has caused great difficulty for Christians all over the world. Should it be accepted as the only viable way the rule that country? Or should it be condemned as racist white supremacy which should be combatted? Many articles and books have been written about the subject — see for instance P. G. Schreoter, *Conflict and Hope in South-Africa* — and opinion is still very much divided. For the Christian churches within South Africa the problem is, of course, all the greater because they have to live within the apartheid system and experience its effects daily. In the last few months decisions have been made which place certain churches in open and direct opposition to the policies of the South African government.

Last November the Anglican (Episcopalian) Church in South Africa took a corporate decision involving specific action. In a weeklong meeting in Durban, 20 bishops and clergy representing the 17 Anglican dioceses decided to aid people banned or detained for "acting on Christian principles." The Anglican stand has been backed by Roman Catholic, Methodist and Congregational Church leaders in South Africa.

This action is likely to be seen by the South African government as furthering the aims of banned organizations. And this offense can draw up to 10 years in jail. For the individual South African Christian the problem goes even further. Because of the corporate action of the church, the individual church member is virtually forced to decide whether in fact he is a Christian or a supporter of apartheid. Personally he may believe that he can be both (as the two Dutch Reformed Churches in South Africa believe), but the Episcopalian Church has drawn a line and its members have to make a choice.

For the South African government the action has meant that it can not claim to be the defender of Christian civilization in Africa. Such a claim has been forwarded in the past, even though the plausibility of it was very small indeed.

The stand taken by the World Council of Churches (WCC) is even more radical than that of the Anglican Church in South Africa. The WCC has set up a commission to draw up a number of priorities to guide the staff of the newly formed Programme to Combat Racism. The main aim of this body seems to be to express solidarity with the racially oppressed through the study and analysis of Biblical teachings regarding race. A special fund of \$500,000 was established to be distributed to "organizations of oppressed racial groups or organizations supporting victims of racial injustice whose purposes are not inconsistent with the general purposes of the World Council".

The WCC cannot commit its members to a line of action, and many churches have had difficulty with the path the WCC is taking. The present policies of the WCC have not been arrived at overnight. The World Council has concerned itself with racial problems since the Evanston Assembly in 1954, when it urged its members "to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society." After the Cottlesloe Consultation in 1960, the WCC began giving moral and material support to humanitarian programs in southern Africa. As independence came to all other parts of Africa, the Mindolo Consultation of 1964 for the first time admitted that violence might become unavoidable there. By 1965, the WCC's central committee meeting in Enugu, Nigeria supported an appeal for funds for the legal defense and aid of victims of unjust accusations and discriminatory laws in South Africa and Rhodesia. In 1968 the Uppsala Assembly urged "that the WCC undertake a crash program to guide the Council and the member churches in the urgent matter of

racism". From this resulted the fund to aid the various groups opposing racism.

Not all churches have been able to break with their a-political traditions and accept the new course taken by the WCC. While important groups supported it in Britain, the Netherlands and Scandinavia, there was considerably more resistance in Germany and the United States. The major stumbling-block for most churches has been whether or not to support organizations that advocate violent change. Others doubted the viability and reliability of the movements obtaining grants. Many churches have given generously, others refused. Sometimes the church authorities objected, while individual parishioners and clergymen sent their contributions.

Of course the greatest tension over grants to liberation movements arose in South Africa itself. Prime Minister Vorster immediately denounced these grants to "terrorist" organizations. The Dutch reformed churches of South Africa — which left the WCC in 1960 already — disapproved very strongly of the stand taken by the World Council of Churches.

The Roman Catholic Church has been slower to oppose racist regimes but is now also moving into that direction. Papal encyclicals increasingly stress the need for equality and political, economic and social justice. In 1970, Pope Paul VI had an interview with the leaders of the three liberation movements combating Portugal. In mid-1971 the missionary White Fathers withdrew from Mozambique in protest both to Portuguese policy and its acceptance by the local hierarchy.

The new policies advocated by the large church bodies are sometimes difficult for individual churches to accept. Many churches like to remain out of politics, and certainly out of such volatile questions as active opposition to racism. For individual Christians the choice is equally difficult. Is it right to use force to overthrow a government, based on a minority, in order to bring about a new situation the end-result of which nobody can predict? In South Africa the question is of vital importance, not only to the individual people, but also to the Afrikaans and English speaking churches because right now they are detrimentally opposed in their views. The Afrikaans speaking churches accept apartheid and see no other possibility for South Africa while the English speaking churches have now taken a position of open opposition.

For the English speaking churches there will be very difficult times ahead. They have been put under pressure to withdraw from the WCC; they have been refused. They have been kept under surveillance, and offices of church, youth and student groups have been raided while some of their clergy have been brought to court on a variety of charges. If the state feels itself threatened by the churches, no doubt there will be more pressure in the future.

In spite of the tensions and difficult times that lie ahead, there is a glimmer of hope that it may all turn out for the best. Apartheid cannot continue for ever; eventually it will have to change so that black and white can live side by side as equals. This will take time and a great deal of struggle. And it is better that the churches involve themselves in this controversy than that it is fought out by small revolutionary groups who only see the power of armed force. Whatever each person may think of apartheid, it is good that the Christian churches realize that they must play a role in social and political areas.

J. J. Bout.

Linguist Confirms Identification of Mark's Gospel in Schools

Philadelphia (EP) — While debate may rage for some time to come, linguist and decoding expert William White Jr. says that Spanish scholar Jose O'Callaghan correctly identifies certain Dead Sea Scroll fragments as being from the Gospel of Mark and other New Testament books.

In an article for *Eternity* magazine, White insists "There simply isn't any other Greek material known from that era" that would meet all the criteria.

White, who has specialized in several languages of the ancient world, is an expert in the information science of semiotic systems and enciphering and deciphering. In addition to his full-time post as editorial director of the reference books division of North American Publishing Company, he is associate editor of *Data Processing Magazine*, dealing with the theory and application of computer and information systems. White's corroboration of

O'Callaghan is based in part on insights borrowed from modern linguistic theory which underlie computer information systems.

The article, appearing in the June issue of *Eternity*, also features a striking reconstruction of the original lines of the Mark text, showing how the fragment fits properly into the context. Called "stichometry," such reconstruction work is fundamental in the work of papyrologists.

White says, "The odds against someone some day turning up another text in first century koine Greek... exactly corresponding to the fixed points of fragment 5 is something like 1,000,000 to 1." The author adds, "The incredible aspect of the find is that a number of the fragments contain words or letter clusters which are relatively rare in koine Greek, and thus they are a powerful argument in favor of O'Callaghan's identifications."

John Dykstra, Former President of Ford, Dies at 73

On March 3 death came to John (Jan) Dykstra, the Frisian-born president of Ford Motor Company from 1961 to the time of his retirement in 1963. In the presidency of the Detroit automobile company, Dykstra succeeded Robert McNamara, who in January 1961 entered the cabinet of the late John F. Kennedy as Secretary of Defense.

John Dykstra was born on April 16, 1898 in Stiens, the town made famous by the Frisian poet and social reformer Pieter Jelles Troelstra. He was the third son of Tjitte Johannes Dykstra and Pytsje de Vries, who lived in one of the houses of "It Kleaster" in Stiens. His father was a metalsmith and an excellent craftsman, who took pride in turning out hand-made toys for his sons. John was taken to this country in September 1902, when he was still a boy of four. In Detroit, where his family settled, he subsequently attended night classes at Cass Technical High School. There he studied tool and die design. He also took correspondence courses in foremanship and related subjects from La Salle University. But he acquired most of his knowledge of engineering and manufacturing not in classrooms but in factories.

Dykstra first went to work as an apprentice tool and die worker in 1914. After serving in the army during the First World War, he

returned in 1919 to work for a division of the old Hudson Car Company (predecessor of American Motors). There he helped organize the concern's body plant operations, and eventually he became plant manager of sheet metal and body fabrication and assembly. In 1934 he moved to the Oldsmobile division of General Motors. Five years later he became general superintendent and assistant factory manager. In 1941 he was named manufacturing manager. Dykstra joined the Ford Motor Company in 1947. First he served as a general production assistant in manufacturing but in 1950 he rose to become vice president of manufacturing and a director.

While president of Ford, Dykstra lived in Birmingham, Michigan. Later he moved to Southfield, where he also died. He was married to the former Marian Hyde, and had one son and one daughter. As might perhaps be expected from a Frisian, Dykstra was more of a fisherman than he was a golfer. He had a winter home in Fort Lauderdale, Florida, where he went to enjoy deep-sea fishing off the coast. He was also fond of gardening and traveling. More than once he revisited his native Stiens in Friesland. He showed his interest in his home town by making a contribution to the restoration of the old church tower, celebrated in the poetry of Pieter Jelles.

The Literary Scene

ADAM AMONG THE TELEVISION TREES

An Anthology of Verse by Contemporary Christian Poets
Edited by Virginia R. Mollenkott
Waco, Texas, Word Books Publisher, 215 Pp., \$4.95 (hardbound). Reviewed by Cor W. Barendrecht.

In the Introduction (Intended to be Read), Dr. Mollenkott answers five basic questions pertaining to the book. The first, "Are we riding Christ's Coattails into Print?" concerns itself with the question what a Christian poem in a post-Christian era as ours is. She observes that in this time Christ is still a dynamic aesthetic impetus. The implication is that, contrary to the view of narrow-minded critics who assert that artistic achievement has occurred in spite of Christianity, such achievement is a part of Christianity and in a sense owes its existence to it.

The second question, "What Good is Poetry Anyway?" is answered with reference to the poetry in this volume, which, so the editor states, "... will give us the experience of what it feels like to be a certain Christian individual in moments of joy or doubt or rebellion or disgust or what-have-you."

Question three, "Why Christian Poets Rather than Christian Poems?" is approached from three different angles. First the editor discusses that the adjective "Christian" when applied to a work of art usually implies thinking into one of two directions. The first direction or category is one which thinks of Christian in terms of moral and social content. The other direction thinks of Christian in doctrinal or theological content (for a contradictory example, see *The Literary Scene*, May 1, 1972). After discussing each of these positions without going into detail as to variations of views under these

two headings, and without making application to specific instances, Dr. Mollenkott decided to focus on the people rather than on the poetry.

In this section she also gives a definition of a Christian poem which has been misread by some reviewers: "I believe that the only strictly logical definition of a Christian poem is that it is written by a Christian — that is, it is an experience crafted by a person who looks at the world with preconceptions learned from the Christ of the Scriptures."

The editor assumes that "the poetic affirmation of humanity is a sufficiently noble calling for a Christian artist", and then continues to ask, "How did I manage to ascertain the genuine *Christianity* of the forty-one poets herein represented?" Dr. Mollenkott is aware of the awesome responsibility to make such judgment, which is "so awesome, in fact, that I took the advice of Matthew 13:30 and left that job for an insight greater than mine. The fact is very simply this: I took the poets' word for it. If they were willing to denominate themselves as Christian poets, and if their poetry seemed meaningful and technically worthy, they were in."

The selection was not a matter of choice on the basis of technical worth alone, but on the basis of the responsibility of the individual poet's assumption of his or her Christianity. The weight of the Christianity of the poet lies on his or her own decision for or against God and on his or her own integrity. The editor had no other choice than to take the poets' spoken and written word for it. Her decision appears to be a wise one, a commendable one, and a Bi-

blically sound one. The ultimate decision as to the Christianity of the poet lies not with editors, publishers, teachers, book sellers, critics, reviewers or readers, but with the insight much greater than that of any of these.

Question four asks: "Is this a True Cross Section of Contemporary Christian Poets?" and the answer is: no. No anthology ever is, or should be. The emphasis is shifted from the well-known great names which have been over-anthologized to the not-so-great or not-so-well-known contemporaries whose work deserves attention today.

In form the anthologized poems vary from traditional to experimental, and in quality from fair to very good. Also the age of the individual poets does not represent a specific generation. Only one of these poets survives the past century. Eight were born in the first two decades of our century, and the majority of the poets were born between 1920 and 1939. None of the seven younger ones is under the age of 25, and only two lady-poets commit the indecency of not remembering the year of their birth.

The last question, "Do Christian Poets Use Typically Contemporary Techniques, or do Their Methods Differ in Significant Ways?", which appears a self-explanatory question, is discussed to some length, and closes with the note: "Perhaps the only guideline for the poets who make images and for the readers who experience them is one of Eliot's own prayers: 'Suffer us not to mock ourselves with falsehood.'"

The easiest method of dismissing the anthology would be to select a number of phrases in some poems which may appear ambiguous on first sight. An equally simplistic way would be to select a few Bible passages in support of one's own prejudices and to apply single texts to isolated parts of the book. Obviously, neither method reflects in any way a discerning of what the poetry itself intends to convey. If such methods were applied to sacred Scripture, they would soon be labeled as demythologizing or

a Higher Criticism, because they apply a law which is not self-evident from the writing under surveillance but which is a man-made rule superimposed upon the work. For every work, sacred or not, some rule can easily be devised to judge all writing according to one's theory of criticism.

Such a theoretical approach effectualizes similar results as the infamous Higher Criticism of Holy Scriptures. But just as the Bible is not intended to be a textbook for any science, so it is neither designed to be a model text for poetry or other forms of literature. That is not to say that the Bible cannot inspire contemporary writers or that it cannot teach narrative or poetic devices. The point is that a too literal approach to any writing can be just as misleading as an approach that selects one of the academic disciplines for its exclusive model of evaluation.

It is true that all things cohere in Christ — even the seemingly ambiguous, even the fragmentary, even the isolated instances, even the moments of experience: the doubts, the despair, the fears, the alienation, the shadowy sides of life. For only light brings out the shadow and the shadow accentuates light.

The half-tones by which one can cast shadow on a work can be considered from either the point of view of light or from the point of view of the shadow. The imaginary elder whose eyeballs were glued to the TV screen portraying lavisiousness and who remarked on the terrible sin may secretly delight in viewing the scene. And so the reader of any work may find similar delight in isolating parts of a presentation. The presentation itself may, as a stimulus, be neutral, but the imagination of the reader can bring even the most innocent medium to life by association, connotation, or annotation.

Some writers suggest: Thou shalt not write poetry about such experiences. Thou shalt resolve thy doubts, rebellion, and despair; thou shalt bring them in check and then thou shalt explicitly relate these experiences to thy knowledge of salvation. Thou shalt make the round complete: sin-salvation-service. Only the full-cycle poem is a Christian poem. Such writers are entitled to their opinions.

One can understand such an opinion. It represents the view of someone who, like the lady who looks out of her back window remarks that summer has not arrived yet because the flowers do not bloom, does not focus in on a smaller area to see that there are signs of hope and promise in the buds. She can see her backyard world only through the frame of the window, but she does not get her feet wet in the spring grass or her hands green by touching the leaflets which conceal the flower buds. She is looking for a full bloom but doesn't see any, and concludes that there are no flowers.

The lady has made a distinction between two possibilities only a flower either blooms or it is no flower. And nobody can deny. Many people look at individual Christians in a similar way. They see a Christian as someone who has a full understanding of his predicament and of his redemption, and he had better show all of it or else he cannot be a Christian. Any confession or admission of doubt, despair, anxiety, or disbelief is not an expression of his full-bloom Christianity, and therefore he cannot be a Christian when he admits to such experiences.

This either/or situation is not very much like life as we know it. It does, for instance, leave no room for the *not-yet*, for the on-his-way, for the seed that just germinates or for the seedling. In the case of people such a view is dehumanizing and in the case of Christian people it is de-Christianizing.

An approach which seems more tolerant of different modes of Christianity and inclusive rather than exclusive would assume that:

1. We accept the poet, like the flower, on his own terms.
2. We are willing to follow the poet in his own development.
3. We look at the poetry from more than one point of view to get a better understanding of what the poetry itself suggests.

About some of the poems in the anthology more will be said at a later time.



From the Mailbox

Report 36 (44)

Dear Editor,

After reading Rev. G. Vriend's article on report 36, I was reminded of a popular song from some years ago. The song was about love and marriage, and the refrain went somewhat like this: "You can't have one without the other".

The same thing can be said from theories A & B. Together they make good sound Reformed doctrine. However we should not stress the one at the expense of the other.

What I gather from reports and the discussions around it, is, that some believers have (in the light of science) difficulties with formula A. "Science has proven" some say that the creation story in Genesis has been misinterpreted. But, since the gospel centers around redemption and glorification, what difference does it make, whether God created the world and the universe instantly or by way of evolution; the end result is the same.

There we meet what now is called "the new hermeneutics".

When I now read what some Gereformeerde theologians in Holland write along this line, then I will think twice before I accept this manner of reasoning. "Een schip op het strand is een baken im zee" may be applicable here.

When we visited our relatives in Holland a number of years ago, and these relatives were putting question marks left and right behind the things we had been taught in our youth, and they noticed my surprise, I was told that we were a number of years behind in Canada. We would, they said, eventually catch up. Now I begin to ask myself "will we?" Do A and B mix? No, they do not have to. They are one. As Rev. Vriend said. "The one is imbedded in the other."

"You can't have one without the other."

Albert Meyer
Brantford

Man-made Rules or Service?

Dear Sir,

Mrs. G. de Roo, in her letter in C.C. of April 24, criticizes the new brand of legalism that has invaded the Reformed Churches. I agree with what she writes. It does not seem to be enough anymore, or even important, to obey Christ, but rather we are told to obey all kinds of man-made rules, which have been substituted for Christ's commandments.

Well, I believe the only way God wants me to be reformed is: to be reformed into the image of Christ.

The Pharisees in Jesus' day had also substituted their own rules for God's commandments. God had said: Support your parents, but the Pharisees said: If you give your money to the church, you don't have to support your parents. (Matt. 15:3-6) Jesus said of this: you have made God's Word to no effect by your manmade rules.

Is giving to all, to churches, schools and organizations really giving to the Lord? Or is it rather: catering to our own religious self-interests?

Aren't we pretty much like that rich man of the parable, feasting every day on our spiritual and material wealth, while the millions in Asia and elsewhere, like Lazarus, are lying at our door, starving to death physically as well as spiritually?

If we really want to serve Christ, shouldn't we first try to find out how He wants to be served? This

shouldn't be hard to find out. We have His words and example.

It was when Christians started to trust in the worldly methods of organization and building programs, rather than in the Spirit's power, that the christianizing of the world came to a stop.

And what did Christ tell us to do with our money and material possessions? He told his disciples, time and again: "Sell your possessions and give the money to the poor." He commanded us through his servant John the Baptist: "Whoever has two shirts must give one to the man who has none, and whoever has food must share it."

If Western Christians had obeyed Christ, and shared their spiritual and material blessings with the poor, under-developed and unevangelized nations, instead of keeping them mainly to themselves, the world would have been won for Christ long ago.

Are our priorities Christ's priorities? Or could it be that all those projects we engage in are so many excuses for not doing what Christ told us to do?

These questions are vitally important. The answers to them may even affect our eternal destiny.

"Then will He say to those on His left: 'Away from Me, you who are under Gods curse!... for I was hungry and you did not feed Me, thirsty and you would not give Me drink... I was sick and in prison and you would not take care of Me...'"

Yours sincerely,
G. Henneveld
Ossoyos, B.C.

Miracles

Dear Mr. Editor,

After reading the letter of Mr. Vanderkeemel in the C.C. issue of May 8, I have been wondering why all the emphasis on these miraculous physical healings.

Of course it is wonderful when our Lord manifests His power through healing people from their illnesses, but is it not much more wonderful when we hear of people turning from their heathen way of life to the Lord?

Last year several churches became involved in the work of offering a Bible course of the Canadian Home Bible League to the public at the Western Fair in London. At that time the people who were interested or who could be persuaded were asked to fill out a registration form so that the course could be sent to their addresses.

Just recently I heard that 68 people are still actively enrolled in the course and that many of them had started the second of the four booklets in the course.

Having helped to "sell" the course and knowing the kind of people we sometimes were able to persuade to register, is it not miraculous that so many have studied this material?

Let us rejoice in the wonderful power of our God, but let us also question in our minds the reasons of these power manifestations. When our Lord Jesus did those miracles in His day, He gave as one of the reasons, that these would serve as a strengthening of the faith of His followers for the task which eventually would become theirs, the bringing of the gospel to the world.

If we have to see the recent miracles in the same light, let us then be aware of the great responsibility of all of us, who have experienced, witnessed or heard of these power manifestations, and let us work to the utmost in Christ's Kingdom, to do what He calls us to do.

Sincerely,
H. Amsinga
Thamesford, Ont.

Largest Danish Colony to mark Centennial

By FRED H. PHILLIPS

(Canadian Scene) — Canada's largest Danish colony will celebrate its centennial from June 17th to June 19th.

The 1,000 inhabitants of New Denmark, New Brunswick, live in a farming area of 20 square miles in the rolling hills of northwestern New Brunswick. Six families, among them ten children and seven bachelors, arrived on the site on June 19, 1871. They landed at Halifax on May 31 and made their way by river boat and steamer up the St. John River to Ortonville.

The "promised land" was a hillside covered with stumps. The settlers received a minimum of government aid, and the only habitation — "Immigrant House" — had not been completed. Their first houses

were of logs, and their furniture was of rough undressed lumber. Each home had its cast iron tea kettle and copper coffee pot, brought from Denmark. Each had its loom and spinning wheel.

The younger men and women worked across the border in Maine. In the winter, too, many of the men worked in the tanneries at Kingman, Maine, and some went as far south as Vanceboro. Those who stayed at home planted small plots of wheat, rye and buckwheat. Life was hard, joys few. Still, occasionally there would be a barn-raising, and in the autumn each farm had its "polskilde" or sausage feast, when neighbours helped the farmer and his wife make sausage, blood pudding, liver loaf, head cheese and pickled pigs' feet.

The early settlers did not recognize the difference between the wet soils of their native Danish lowlands and the high dry soils of their new homeland, so they continued with dairy farming. Then in the early 1900's they began to raise potatoes. The building of the New Brunswick section of the Grand Trunk Pacific between 1908 and 1912 provided the real impetus: the presence of the labor gangs meant a ready market and eventually the railway provided an outlet for wider markets. Since 1921 the economy of the community has depended on the potato crop.

English and Danish are spoken by the older members of the community, but there is no organized attempt to maintain the Danish language or tradition. Yet, when the National Film Board filmed a documentary on ethnic groups, enough Danish costumes and utensils were available to include a colorful sequence.



CANADA'S LARGEST DANISH COLONY

In New Denmark, tidy farmsteads nestle in the rolling hills of northwestern New Brunswick, where the New Denmark folk have turned to large-scale potato farming.

(Photo courtesy of the New Brunswick Provincial Archives)

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With thanks to God who is the Giver of life and who spared life, entrusted to our care another son

STEVEN ADRIAN

Born May 7, 1972.

A brother for Wayne and Ronnie, Dennis, Brian.

Thankful parents
Dirk and Bets Vander Ploeg
(nee Struyk).

R.R. 2, Kemble, Ontario.

John, Eric, Peter, and Lianne Van Egmond are happy to let you know that they were joined by another brother in the family, whom their parents called

MICHAEL CHRISTOPHER

born May 10, 1972.

Rev. and Mrs. P. Van Egmond.
33532 Holland Ave.,
Abbotsford, B.C.

With thanks to the Creator of Life, we announce the birth of our twins

GERALD DAVID and
NORMA ANN

born on May 12, 1972.

Jerry and Annie Boersma.
Exeter, Ont.

With thanks to God, the Giver of life, we announce the birth of our son

MARK ANTHONY

on Mother's Day, May 14, 1972.

A brother for Michel and Jennifer.

The grateful parents
Jerry & Ria Heeringa,
nee Stam.

337 Jones Rd., R.R. 2,
Stoney Creek, Ont.

With thanks to God the Creator and Giver of Life we announce the birth of our son

DOUGLAS MICHAEL

on May 18, 1972.

Wes and Frances Boelens.
A little brother for Ronald, Freda, Anna and Edward.

527 Haron St.,
Wyoming, Ont.

Mr. and Mrs. Peter Prins of R.R. #3, Lacombe, Alberta, are pleased to announce the forthcoming marriage of their daughter

ARLENE

to

Mr. JOHN VREUGDENHIL

son of Mr. and Mrs. Dirk Vreugdenhil, of R.R. #2, Frankford, Ontario.

The wedding will take place D.V. on June 17, 1972, in the Bethel Christian Reformed Church, Lacombe, at 3:00 P.M. Reverend C. Vriend and Reverend J. Westerhof officiating.

Future address in Red Deer, Alberta.

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Praise the Lord.

On May 20th, 1972 we celebrated with our dear parents and grandparents

CORNELIS VAN'T LAND
and
ALI VAN'T LAND-
VAN DEN BORN

the occasion of their 40th wedding anniversary.

Thankful to the Lord, who has kept them through these years, we pray that our Heavenly Father will continue to bless them and keep them in His care.

Their thankful children and grandchildren:

Pincher Creek, Alberta:
Betty and Len Vogelaar,
Judy André.

Calgary, Alberta:
Janny and Rick De Jong,
Alice, Richard, Tim,
Mark.

Red Deer, Alberta:
Wilma and Mike Sandstra,
Ronald, Philip, Anita
Wilma.

Lethbridge, Alberta:
Henny and Gerdon Korver,
Douglas.
John and Teena
Van't Land.

Coahurst, Alberta:
Hans Van't Land.
Hilda Ovinge (eng.).

Box 608,
Coahurst, Alberta.

Psalm 92:1, 2.

Birdaard (Fr.) Bloomfield, Ont.
1932 1972

On Friday, June 2, 1972 we hope to celebrate with our parents and grandparents

JELLE DYKSTRA

and
WIETSKE DYKSTRA-
ZYLSTRA

the occasion of their 40th wedding anniversary.

It is our prayer that the Lord may bless them on this day and all those he may yet give them in the future together.

Their children:

Belleville, Ontario:
Nick and Frances Dykstra,
Alice, Charles, & Richard.

Bloomfield, Ontario:
Hessel Dykstra.

Hanley, B.C.:
Bill and Virginia Dykstra,
Emily, & Billy.

Woodstock, Ontario:
Rennie Dykstra.

Bloomfield, Ontario:
Jane & John Breukelaar
(engaged).

Congratulations to our dear parents and grandparents

GERBEN TOLSMA

and
REINTJE TOLSMA-AGEMA

on their 40th wedding anniversary June 2nd, 1972.

It is our prayer that the Lord will richly bless them and spare them for many more years to come.

Goderich, Ont.:

Gergen & Betty Tolsma
Joannie
Annette
Patricia

120 Maplewood Ave.,
Hamilton 22, Ont.

Moordrecht Clinton
1947 1972

On June 13, 1972, the Lord willing, we hope to celebrate with our parents:

PIETER BOS

and

CORNELIA BOS-DE JOODE

their 25th wedding anniversary.

That the Lord may bless them and keep them in His loving care is the wish of their children:

Lethbridge, Alta:
Ann

Newmarket, Ont.:

Jane

Hamilton, Ont.:

Tonnie & Bill

At home:

Cor & Debbie

Peter

Alice

Helen

Arjan

Caroline

R.R. # 1,
Clinton, Ontario.

Mr. & Mrs. Janis De Klerk of Dunnville, Ont. would like to thank all those who sent their best wishes on the occasion of their 40th wedding anniversary. It was much appreciated.

I believe the communion

of Saints!

We thank you all for the tremendous amount of love in "word and deed" on the occasion of our 40th wedding anniversary.

Gerald and Annechien

Woodstock, Ont.

Around the throne of God in heaven

Thousands of children stand, Children whose sins are all forgiven.

A holy, happy band,
Singing Glory, glory,
Glory be to God on high!

Knowing this we are not sad but happy in God for He took unto Himself another one of His children, our dear aunt and great-aunt

AAFKE HAAN-DE VRIES

Her faith, goodness and sense of humor will never be forgotten.

May 2, 1972.

Bert and Mary
Hummelen.
Audrey and Andrew.

NOTICE OF CHANGE OF ADDRESS:

The Family Christian Bookstore (formerly of Burlington) since May 25 at the Mountain Plaza (Upper James & Fennell), Hamilton, Ont. New Phone: 385-5851.

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15,000 square feet planted in carnations, plus an eye appealing 4-bedroom home. Located in Grimsby, in an area of fine homes and fruit orchards. For further information call: Harold Jarvis Real Estate Limited (Realtor), 41 Main St. W., Grimsby, Ont., 643-2661 (no charge from Hamilton) or 945-2208.

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Knowledge of the Dutch language will be an asset.

Write to: The President of the Dutch (Lincoln & Welland) Credit Union Ltd., P.O. Box 2001, Str. 'B', St. Catharines, Ont.

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Greenhouse: 15,000 sq. ft. fibre glass, 3½ acres, some fruit, packing room, barn, cold storage, brick bungalow, city water, and gas, Grimsby; existing mortgage 5%.

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FUTURE FAITH OR FUTURE SHOCK?

By Helen Kooiman

The U.S. Census Bureau has been peering into the future. They see a shifting pattern of population that spells widespread changes for the country and her people.

The U.S. nation will become more youthful, better educated and more affluent. But, surprisingly, the experts now say that population will not grow nearly as fast as earlier forecasts of a few years ago. The United States can expect to have between 240 million people by 1985.

There's a swing to the suburbs, too, with almost half the country living in suburban areas, compared with a third now.

California, not New York, is the No. 1 State in population, and it looks like people will continue to go West.

People tend to follow money. By 1985 the average family income will jump from \$8,600 a year to \$15,000.

Where people live has great political and financial significance, so census results are important.

Peer-gazing into the unknown future is nothing new. The Bible cautions, however, that "There are secrets the Lord your God has not revealed to us, but these words (His commandments and the Bible) which He has revealed, are for us and our children to obey forever."

TEACHERS WANTED

TIMOTHY CHRISTIAN SCHOOL
WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the school term 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

Darham Christian High School invites applications for the following position: a half-time

FRENCH TEACHER

who can spend the remainder of the teaching day as school secretary.

Experience preferred. Interested applicants contact R. Siebenga, principal, Box 238, Bouwmanville, Ontario.

The Kingston Christian School is in need of a

TEACHER

for the combined grades 4 and 5 for the 1972-1973 school year. Send your application or inquiry, stating qualifications, experience and references, to Mr. A. E. Van Dyke, Principal, Wright Cres., Kingston, Ont.

The Edmonton Society for Christian Education needs

TEACHERS

for grade 5 and grade 6. Contact by letter or phone Mr. A. Stolt, principal, North Edmonton Christian School, 13440 Fort Rd., Edmonton, Alta., ph. (403) 475-2818.

The John Knox Memorial Christian School in Fruitland, Ont. invites applications for an opening in the

JUNIOR GRADES

Send your letter of application to Mr. J. Doornbos, principal, Box 27, Fruitland, Ont.

Houston Christian School still needs a

TEACHER

for its grades 1-2-3 classrooms. Experienced teacher preferred. Small enrollment and extra help from teachers' aid available. Contact Joe VanderKwaak, Box 237, Houston, B.C.

The Sarnia Christian School, because of disappointment, needs an experienced

TEACHER

for the higher grades. Letters to Mr. A. Hengstman, principal, 1273 Exmouth St., Sarnia, Ont.

FOR SALE:

5 BAY GARAGE and fully equipped body shop 30' x 60' with a 3-bedroom apartment upstairs. Situated on Highway #2 only 5 miles from Woodstock, Ontario. Full asking price only \$29,000.00 with terms. Ill health forces sale.

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Vietnamese Church

Leader asks Prayer

Wheaton, Ill. (EP) — The Rev. Doan-van-Mieng, president of the Evangelical Church of Vietnam, has issued an urgent call to American Christians to pray for churches and Christian leaders in the path of the Communist drive into South Vietnam.

In a cable to the Washington office of the National Association of Evangelism from Saigon, the pastor expressed concern for the churches of his country, and asked that Americans intercede in prayer.

Building for time or for Eternity

The Netherlands (R.N.) — Man has, throughout the centuries, wanted to build things which defy the centuries. Pyramids, temples, cathedrals, palaces and castles, give expression to man's religious sentiments and to his need for protection against invaders.

Today, the architect is still inspired by these monuments to the past. He too, is inspired by these monuments to the past. He too, is inclined to "build for eternity".

From the side of modern economist a growing argument sees such building as obsolete and in need of change. The argument is a practical one. One of the leading factors in deciding what kind of building shall be erected is that of interest.

A semi-permanent school building must be written off in 20 years, while a permanent building costing twice as much is written off in 40 years. The interest paid on the semi-permanent building is half of the interest paid on the permanent building, particularly when the interest is cumulative.

Another factor is that of flexibility. After 20 years, so the argument goes, we may want our school to be very different from today's. Frequent changes in educational systems suggest this probability as very likely.

The advocates of "building for eternity" say, however, that experience has taught us that the cost of building has risen sharply during the last few decades, and that therefore money spent today on long-term projects will mean a saving in the future.

The conservatives also include the factor of space. They say that it is better to build a structure that is too large for today's needs but which takes future expansion into consideration.

Dr. J. H. Derksen.

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HI NEIGHBOURS!

An item of importance in last night's edition of our local paper: Prime Minister Trudeau hinted Thursday that the government will introduce a bill shortly to rename Dominion Day as Canada Day.

The government plans to present a bill on statutory holidays shortly.

One might question the need of a change for the July 1 holiday. On that day in 1867 we became officially the Dominion of Canada. I suppose it is the last sign of shaking our adolescent ties to former days of being part of the British Empire. We have now reached independent maturity, and this change of the name for our national birthday is our final stamp of identity.

There is still our struggle to wrest free from our self-imposed dependence on our big southern relative, Uncle Sam. During the development stages we learned a lot from our wealthy relative, and we welcomed any help he might offer. He had an economic interest in us and we needed financial aid, so before we knew it, we were partners. When we woke up to the fact that the partnership was beginning to choke our initiative we began making plans to politely slide out from under our obligations to Uncle Sam. It is not an easy thing to do, for he is reaping rich rewards from the "partnership." We need leaders with much tact and yet firmness.

Our coming of age as a nation several years ago is still a pleasant memory for most of us, but several years before that date 1967, Canada was already known around the world as a young nation with much promise.

When I read about the proposed plan to change the name of our national holiday on July 1, it seemed the name of the 24th day of May could take priority in this regard. On the 1972 calendars it is still marked as Victoria Day. Among the 365 days of a year there is no mention made of Queen Elizabeth's birthday and it is surprising that this change has never been proposed. Perhaps the bill we may expect shortly from the government will have something to say about it.

Changes — the order of the day. One becomes accustomed to it for they come in such rapid succession that one wonders if anything will remain stable. The old saying: Only two things you can count on: Death and taxes, proves a point.

During the year 1967 much was done to make the world aware of the beauty, talents, culture, and progress of our country. We did a splendid selling job, and in so doing we became aware of Canada ourselves. We had not been aware of the talents our citizens possess and a new emotion was born — Pride in our country and a feeling of patriotism which had never been clearly shown before. Expo in Montreal was a tremendous success in this one respect: it showed that Canada can put on a show with its own people as participants. Personally I was extremely proud of my country and happy to be a citizen. Visiting Ontario Place in 1971 renewed that feeling of pride in one of its provinces.

We have a beautiful country; all we need is people to use the talents with which they are endowed, financial backing to make efforts successful, and we don't need to take a back seat to anybody.

There was quite a bit of controversy in 1964 about Canada's new flag design. Feelings were vehemently expressed by both sides. This shows that we have not completely lost our feeling for our adopted country. The only people who remained calm during that controversy were our Indian population. Everyone expressed strong opinion. The national flag as we accept it generally today was finally adopted by Parliament and proclaimed by Her Majesty the Queen, inaugurated on February 15, 1965 at ceremonies in Ottawa and throughout Canada as well as at official Canadian posts abroad.

It is a distinctive symbol, which identifies Canada all over the world. Canadians may fly this flag anytime they wish, in any place, as long as they treat the flag with the respect that such a symbol warrants. There are official customs for official use when we fly

the flag of our country. It is interesting to read these customs:

Officially the flag is flown on land in daylight hours, being raised at sunrise and lowered at sunset.

There is no official statute concerning a salute to the flag in Canada as in some countries. When the flag is raised it is customary for civilian males to stand and remove their hats. Women also stand.

The flag may be flown at night on special occasions, when it should be illuminated.

With other flags:

When more than one flag is flown and it is impossible to hoist or lower them at the same time, the Canadian flag should be hoisted first and lowered last.

The flag of another country or a provincial flag, along with the Canadian flag, should be flown on separate staffs. They should be of approximately the same size and flown at the same height. No flag, banner or pennant should be flown above the Canadian flag.

Displayed on a wall:

If a flag is displayed flat against a wall, it is normally hung horizontally or vertically.

If the national flag is displayed vertically the top point of the maple leaf should be to the left and the stem to the right, as seen by the spectators.

During a speech or meeting:

If the national flag is displayed on a staff placed on a platform, stage or dais, it should be to the right of the speaker.

It should not be used to cover a speaker's table, or draped in front of a platform, nor should it be allowed to touch the floor.

If it is displayed flat against a wall at the back of a platform, the flag should be above and behind the speaker.

On Ships and Boats:

The Canadian flag is designated as the proper national colours for all Canadian ships and boats, including pleasure craft.

Foreign vessels may fly the Canadian flag as a "courtesy flag" when in a Canadian port.

Other Customs:

The flag is used as a drape only on a casket of the dead or in the unveiling of a monument.

When the flag is flown at half-mast, it should be hoisted first to the mast-head, then lowered, so that the centre of the flag should be exactly half-way down the staff.

When the flag becomes faded or worn it should be disposed of by burning. This should be done quietly and without ceremony. It is not considered an act of disrespect to burn an unserviceable flag.

The flag is never used for commercial advertising purposes.

Colours and Emblem:

White and red, the colours of the flag are the colours for Canada. They were so declared and appointed officially by King George V on November 21, 1921, in a proclamation of Canada's Coat of Arms recommended to His Majesty by the Canadian government.

The Maple Leaf has long been emblematic of Canada. Research undertaken by a former president of the Royal Society of Canada led him to conclude that "the Maple Leaf was looked upon as a fit emblem for Canadians as early as 1700 if not before". Maple leaves were used widely by Canadians for decorative purposes in Toronto and elsewhere when the Prince of Wales visited Canada in 1860.

Eight years later they appeared in the Coat of Arms granted by Queen Victoria to Ontario and Quebec, and in 1921, a similar sprig of maple leaves was used as the distinctively Canadian symbol in the new Coat of Arms, mentioned above.

The national flag is described as a red flag of the proportions two by length and one by width containing in its centre a white square the width of the flag, with a single red maple leaf centred within the square.

These customs are given by the Dept. of the Secretary of State.

With the relaxed opinions of today regarding many traditions and customs, it is quite normal to see trousers and T-shirts made of the material of an American flag. Not so much in Canada.

The flag has been a precious emblem for many people in days of occupation and persecution. When one is in a foreign country, the sight of our national flag gives a feeling of pride and warmth.

May we always be free to wave it high and may we always be proud of it.

Your Canadian Neighbour and proud of it.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
June 5	June 2	May 31 noon
June 12	June 9	June 7 noon
June 19	June 16	June 14 noon
June 26	June 23	June 21 noon

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrottenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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